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PROCEEDINGS

OF THE

BOMBAY GEOGRAPHICAL SOCIETY.

AUGUST, M,DCCC,XXXVIII.

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PROCEEDINGS

OF THE

BOMBAY GEOGRAPHICAL SOCIETY.

AUGUST 1838.

PAPERS, ETC.

I.—*Report of a Voyage down the Gahra and Indus, from Hareke Puttun to the Sea.* By Doctor Gordon.

[Dr. Gordon's Report was forwarded to the Society with the subjoined letter from the Secretary to Government.]

To the Secretary to the Geographical Society.

Bombay Castle, 11th May, 1838.

Sir,—I am directed by the Right Hon'ble the Governor in Council to request that you will be pleased to present to the Geographical Society of Bombay, in the name of this Government, in order that the same may be diffused as widely as possible, the accompanying interesting and valuable report upon the River Indus, dated the 20th ultimo, drawn up by Assistant Surgeon Gordon, of the Bengal Establishment.

I have the honor to be,
Sir,
Your most obedient servant,
(Signed) J. P. Willoughby,
Secretary to Government.

Report.

To J. P. Willoughby, Esquire, Secretary to Government,

Bombay, 20th April, 1838.

Sir,—I have the honor to report to you, for the information of the Right Hon'ble the Governor in Council, that I was appointed on the 18th of December last, to take charge of the investment of goods, which Maharaja Runjeet Sing was preparing to send from the

Punjab to Bombay, by the Indus and its tributaries. I proceeded immediately to Loodiana distant seventy miles from Ambala, to the Political Agency of which I had been two years attached as Assistant Surgeon. I left Loodiana on the evening of the 26th by dawk, and arrived on the following morning at Hareke Puttun, situated three miles below the confluence of the Sutledge and Beas, and about forty-five miles distant from Loodiana.

I found here five boats, varying in burden from four hundred to seven hundred maunds. They were flat bottomed, strongly built vessels. The largest was nearly eighty feet long and eighteen broad, with a high, broad stern of square form. The bow was raised about three feet above the water, and was nearly square. Both it and the stern were planked over for several feet. The helm was very broad below, narrowing nearly to a point at the top, and was worked by two poles between which the steersman sat on an elevated platform. It seemed exceedingly clumsy, but was worked with apparent ease. The other boats were built on a similar plan, and their draught of water varied from three feet two inches, to three feet six. The crews consisted of eight men for the smaller boats, and ten or twelve for the larger. Each boat was furnished with one mast, a large square sail, and two very heavy oars at the bow. In the downward voyage, the masts are struck and the vessels propelled by the oars, each of which is manned by three or five persons who work in the erect posture, moving a step or two forwards and backwards at each stroke. These boats belonged to Bahawulpore, from which place Capt. Wade, Political Agent of Loodiana, had sent for them, the rivers Sutledge and Gahra above Bahawulpore, not furnishing vessels of sufficient burden to cover the expenses of the duties as now levied.

Three of the boats contained merchandize belonging to Maharaja Runjeet Sing, intended for the Bombay market, the other two were filled with soft sugar (the property of some merchants of Umritseer) for disposal at Bahawulpore, Shikarpore, and other towns on the Gahra and Indus. The cargoes of his Highness' boats being incomplete, I was detained for several days waiting for additional goods, which having all arrived on the 3d of January, I commenced my voyage on the following morning. I reached Ferozpore, a distance of twenty miles, on the 6th about noon. Between Hareke and Ferozpore, I met with the only serious detention from the shallowness of the river, which occurred throughout the whole voyage. At Hareke the river has a breadth of nearly four hundred yards, and a depth of nine and a half feet, the current running at the rate of two and a half

miles an hour. About eight miles further down, near the Puttun, or ferry of Hamud Re, the river separated into two channels during last rains, the deep channel having crossed over from the right to the left bank. A large sand bank, two miles long, intervenes between the two sides of the river; there are likewise numerous small sand banks and shoals, and a distance of at least a mile separates the sides of the river. The deep channel after following the left bank for a mile crossed over towards the large sand bank in the middle of the river. At this place there is a great expanse of water, and the true channel being ill-defined, all the boats grounded. Two of them were got off in two hours, but the others being found immoveable, were left aground all night: early next morning two of them were got off, and the third was set afloat after disembarking one third of its cargo. I made a minute examination of the bed of the river, and found a channel having four feet of water, within one hundred yards of the place where the boats grounded, and, as none of the boats drew so much, previous examination would have prevented the detention that occurred. Afterwards wherever the river became greatly expanded, the boatmen brought the boats to in the middle of the stream, by driving in its bed a stave attached to the bow by a strong rope. Two or three men were then sent to search for the deep channel, which in every case was found without difficulty. By adopting this precaution, accidents similar to the above were effectually obviated, and during the navigation of the Gahra, it was not necessary to have recourse to it on an average above once or twice a day; some days passing without a single stoppage occurring.

From Hamud Re to Taleewala and Nuggur, a distance of six or seven miles, the course of the river was exceedingly winding. About two miles below Taleewala its bed became suddenly greatly widened with many sand banks, and shoals intervening between the banks, the deep channel crossing from right to left, and from left to right, in a very remarkable manner for a mile to Nuggur, where the river again contracted to about two hundred and fifty yards, with a deep channel of from fourteen to twenty feet. This state continued only for quarter of a mile, when a great expansion presented itself, the banks of the river being separated by a distance of more than two miles, with large and small sand banks and shoals intervening. The true channel, which followed the right bank, was very narrow and had only four feet. The current was running at scarcely two miles an hour. The boats grounded several times, but were easily got off in a few minutes. The helm'smen displayed great skill in guiding the boats through this intricate navigation, tracing by the eye the signs

that characterize the deep water, with a precision quite inexplicable to an inexperienced person. The oars were used merely to keep the bow of the boat with the stream. During last rains, the river in changing its bed about four miles above Ferozpore, tore off a large portion of the right bank; the separated part now forming an island three miles long by one thousand one hundred yards broad. The deep channel formerly passed along the left bank; it now follows the right, and the width of the stream is between two thousand and three hundred yards, the navigation being uninterrupted by shoals or sand banks. I was detained at Ferozpore from the 6th till the 9th, in consequence of a new arrangement having been adopted with regard to the soft sugar. This article not being intended for Bombay, Maharaja Runjeet Sing had issued orders for its disembarkation, its place to be supplied by merchandize fitted for that market. The new cargoes not having arrived on the 9th, and the season being far advanced, I was apprehensive that, if I waited longer, I might endanger the success of the expedition. I accordingly started on the morning of that day, having been informed by Captain Wade that he would despatch the two remaining boats with the utmost expedition. I arrived on the evening of the 9th at Mundote on the left bank, the seat of a small Patan principality, feudatory to Runjeet Sing. The distance is twenty-two miles. On the 10th I reached Rhyberee on the right bank, a distance of twenty miles. Both yesterday and to-day high winds prevailed from the south west and west, varying in the evening round to the north. These were a source of considerable retardation, sometimes driving the boats on shoals and sand banks. The boats were, however, easily got off by the unaided efforts of their respective crews, a delay of only a few minutes occurring at each stoppage. The course of the river was comparatively straight, and though shoals and sand banks presented themselves, these were of much rarer occurrence than higher up the river. In three places the stream divided into two channels which united after a few miles separation. The current was generally two and a half miles an hour, and the soundings varied from six to twenty feet. The banks which were higher than between Hareke and Ferozpore, were thickly covered with Tamarisk shrubs and long grass, called *kabee* by the natives. I observed for the first time Persian wheels employed to draw water from the river for the purpose of irrigation. 11th. I arrived in the forenoon at Jode Re Puttun, on the right bank, a distance of ten or twelve miles. I brought to at this place to wait for the arrival of Dewan Devee Sehal, the person who had been deputed by Runjeet Sing to accompany the

fleet to Bombay. He was encamped at Attaree, six miles from the bank of the river; his arrangements having been completed, he embarked on the evening of the 12th, and the voyage was resumed on the following morning. Reached Salim Re Puttun at sunset of the 13th, a distance of at least forty miles. This day there was no wind, and the men worked at their oars almost uninterruptedly till we halted. None of the boats grounded; a few sand banks and shoals were met with, but the navigation was little impeded thereby, a very slight degree of caution being requisite to avoid them. For many miles together the channel of the river was confined within its natural limits, presenting a fine body of water from four hundred to six hundred yards in width, a gentle current, and a depth which often reached 25 and 30 feet. The river did not wind much, though there was considerable tortuosity in the course of the deep channel which frequently crossed from bank to bank, even where the river itself was tolerably straight. I have, on several occasions, counted seven or eight crossings of the true channel in as many miles. It was easy, however, to trace it, and no inconvenience was experienced from its deviations, except the delay occasioned by the additional distance passed over. I had hitherto commenced each day's voyage in the mornings at dawn; but I found that my progress was not accelerated by starting at so early an hour, the cold being so great, that the men worked unwillingly and without spirit. They consented to start at sunrise, which they afterwards did throughout the voyage, coming to at the first convenient spot after sunset. At dawn the thermometer frequently stood at 38° or 39°. At sunrise it was generally from 40° to 42° while at 2 P. M. it rose to 76° during calm weather, or to 67° and 69° when high winds prevailed.

On the 15th arrived at Behadur Re after two days sail, during which the weather being calm, the distance made was upwards of sixty miles. The banks of the river still presented dense jungles of tamarisk and kabee grass, interspersed with patches of cultivation from the river by Persian wheels, called here *Jhalers*. The bed of the river contained sand banks and shoals, but not so numerous as to retard the navigation. The current and the depth varied little from what occurred on the two previous days. The distance between the banks was occasionally very great, but on no occasion did the soundings give less than six feet. The boats sometimes missed the true channel and grounded. They were however, easily set afloat.

Arrived at Soormadanee on the left bank on the 18th, distance

nearly seventy miles. During the first two days the winds were light, and none of the boats grounded. On the 3d day, our progress was impeded by strong winds from the west and north-west, and the boats were occasionally driven on shoals, requiring in one instance half an hour's labor to get them off. Towards 3 o'clock P. M. the wind lulled and no stoppage occurred afterwards. The strength of the current began sensibly to diminish. The greatest depth which I found was eighteen feet, and the least four and a half in the true channel. The course of the river was much more winding, but there were fewer shoals and sand banks. The breadth of the river, and the appearance of its banks, had undergone little alteration.

19th. Arrived at Poonea on the right bank, twenty-five miles. The river was remarkably winding, and the banks a good deal lower, but in other respects they presented little change. The current was sluggish and only one stoppage was occasioned by shoals or sand banks which occurred at long intervals. The lowest sounding was rather less than seven feet, and the navigation was remarkably favorable. About noon there was a strong breeze for an hour, but it afterwards became completely calm. I reached Bahawulpore on the 21st, distant from Poonea fifty-five miles. During these two days, the current proceeded at a very slow rate, sometimes scarcely a mile in an hour, and the breadth of the river became still farther diminished. The banks were in general low, and the scene was agreeably diversified by the frequent occurrence of villages. The Tamarisk did not now form the chief feature of the landscape; numerous large trees and extensive tracts of cultivation, being visible.

The season at which I passed down the river Gahra, is that during which it has the least body of water, and it was unusually low in consequence of the small quantity of rain which fell last year in the Himalayas, and the countries which border on them. The navigation is free from impediments of consequence, and I am convinced that the whole course of the river, a distance of more than four hundred miles, might, with proper precautions, be regularly traversed in twelve or fifteen days by laden boats, drawing four feet. Shoals and sand banks do not present, on actual experience, serious obstructions. They are easily avoided; and do not excite attention except when the river has a great expanse of water, or divides into two or more channels. It is then merely necessary to bring the boats to for a few minutes, to give the men an opportunity of discovering the true channel by personal inspection. The necessity for this does not occur often even at present; and I have no doubt that it would

be still further reduced if intercourse by the river were established on an extensive footing. Frequent voyages would enable the boatmen to distinguish the signs that characterize the deep water, in circumstances where they now experience difficulty. The boats with me sometimes grounded in consequence of my urging the crews to use their oars in opposition to their own opinion. The season was so far advanced that I anxiously avoided delay, and in some places, I prevented the previous examination of the channel recommended by the boatmen. It was only in a few instances, however, that the boats grounded.

This river is admirably adapted for steam navigation. The current has so little force, scarcely ever amounting to three miles an hour, that steam vessels might be used with great advantage to tug laden boats against the stream. With their aid the passage from Bahawulpore to Hareke, would probably occupy only eight or ten days, while at present it can be effected with difficulty in a month and a half. Firewood is found in immense quantities throughout the whole course of the river, afforded by the dense jungles of tamarisk, which is used universally by the inhabitants as fuel, for which purpose it is well adapted. Depôts, similar to those on the Mississippi, and other great rivers of America, where wood is used to supply the Steamers, might easily be stationed at proper intervals on the banks of the Gahra, which possess in their superior salubrity a most important advantage, over those of the Mississippi. Other supplies besides fuel, are cheap and abundant, and the people are civil and communicative.

I regret that my intercourse with the inhabitants was very limited; the necessity for expedition, giving me imperfect opportunities of enquiring into their habits or condition, or into the state of their country. I made only one halt between Ferozpore and Bahawulpore; and the boats sailed all day, coming to at the first convenient spot which presented itself after sunset, sometimes at a distance from any inhabited place.

I ascertained, however, one great change in the habits of the people, which I will mention, as it has an important relation to the safe navigation of the river. A few years ago, even as late as 1833, the inhabitants on the both sides of the river, in the countries lying below the Bahawulpore frontier, were much addicted to predatory habits, leading a roving life among the thick jungles which characterize the banks. They lived in huts formed of reeds—mere temporary dwellings, which they often changed for purposes of plunder, or to avoid attack or pursuit. Their property consisted chiefly of

large herds of very fine buffaloes; and agriculture was almost totally neglected. Excursions for the purpose of cattle stealing, were frequent on a large scale. The inhabitants of a village often placed themselves under a leader, and crossing the river, suddenly attacked some place previously agreed on. If successful, they carried off all the cattle, the river affording great facility for rapidly conveying the booty beyond immediate pursuit, and the jungles forming a good retreat. The injured party did not submit quietly to the loss of property. They generally collected a considerable force from the neighbouring villages, and in their turn crossed to the opposite bank of the river. They made little discrimination between the property of those who had made the attack on them, and that of other villages—seizing all the cattle of which they could obtain possession, without enquiring to whom they belonged. This of course led to reprisals and long continued feuds often attended by blood-shed; and the country was kept in a constant state of anarchy and confusion, the men tending their cattle or following their limited agricultural pursuits, *were* armed and in constant dread of attack.

Previous to 1833, Nawab Bahawul Khan had never visited his territories situated above Bahawulpore. Since that period he has several times personally examined into their state, and has adopted vigorous measures for the suppression of the system of plunder and retaliation (called Sdihung) which exercised so baneful an influence over an extensive portion of his country. He has been ably seconded by Dewan Sawun Mull, the Governor of Multan, whose jurisdiction extends over the territories on the right bank, opposite to those of Bahawulpore. Their joint efforts have effected a most beneficial change in the character and manners of the people, predatory excursions being now rare, and the instances of cattle stealing which occur, are rather petty thefts, being principally confined to the carrying off of stray buffaloes by individuals or small parties. The comparative security to persons and property which has resulted, has given a considerable stimulus to agriculture; and the inhabitants of some of the villages, formerly notorious for their wild and unsettled habits, now follow the peaceful occupation of husbandmen. The number of Persian wheels, especially on the left bank of the river is gradually increasing, and I observed numerous herds of buffaloes, grazing in the jungles tended by one or two persons without weapons of any kind. Previous to 1833, the Officers of Bahawul Khan collected with great difficulty a most insignificant revenue from the large and fertile tract, lying between Mobarukpore and Rama Wuttoo, his northern frontier, the greatest sum realized

being under 3,000 Rupees. Last year the revenue for the same district exceeded 9,000 Rupees, and little opposition was made to its collection.

On the morning after my arrival at Bahawulpore, (22 January), I sent for the principal merchants who had received orders from the Nawab, to load two boats with goods for Bombay. They had made no preparations for doing so, and I found them exceedingly unwilling to enter into any speculation by the river route. They stated numerous objections, the principal of which was their ignorance of what was saleable at Bombay, and of the present price current of that place. I could afford them little information, as I had with me only two prices-current of Bombay, both of which were of 1836; and the short time that elapsed between my being appointed to the charge of the expedition and my setting out, rendered personal enquiry impossible. They took a copy of the prices of such articles as seemed to promise a remunerating profit. I explained to them the nature of the treaty, and endeavoured to impress on their minds the advantages which would certainly accrue to them, if the river were to become a channel of commercial intercourse. They seemed under great apprehension of dangers in the river, which made me more particularly anxious for some of them to accompany me, that their fears might be dissipated by experience. After a conversation of between three and four hours they left me, promising to return next day, when, after a consultation among their friends they would inform me of their final determination. They returned next day (23d), and after a good deal of explanation, they said they would embark cargoes on two boats which would be ready to sail in a few days. They requested me to remain for three or four days in order that their investments might either be sent along with me, or at least overtake me, should I be detained at other places on the route.

During my stay I met with some Loharee merchants who had lately arrived with goods, from Affghanistan and Bokhara, consisting of assafœtida, munjeet, raw silk, and dried fruits. I had several conversations with them and the merchants of Bahawulpore, with regard to the best place for establishing a general depôt for goods on the Indus, or on one of its tributaries. Mittunkote, Mooltan, Dera Ghazee Khan, Dera Ismail Khan and Bahawulpore, were all mentioned as eligible situations. They, however, appeared to give a decided preference to Mittunkote, on condition that permission were granted to land merchandize there, and carry whatever was found unsaleable, to Mooltan, Bahawulpore, or other cities on the

payment of such duties only as would have been levied, had they been conveyed originally to these markets.

The Geographical position of Mittunkote, situated at the confluence of the waters of the Punjab and the Indus, presents great advantages for a commercial depôt. It is only two miles from the right bank of the river, and during eight months of the year is of easy approach. During the rainy season, however, it is nearly surrounded by water rendering it difficult of access, and it is a place of no importance either with regard to population, or the means of warehousing goods. Were it fixed on as a depôt, the latter of these disadvantages, would soon be remedied ; people would flock to a spot where regular and profitable employment was procurable, and experience would probably suggest means for facilitating access to it. Dera Ghazee Khan and Mooltan, are at all times easily approached, and as they are cities of considerable extent and commercial importance, either of them might at first be an eligible site. On the other hand considerable inconvenience would be experienced by the merchants conveying goods for consumption to markets on the rivers, distant from these cities, were they obliged in the first instance to repair to either of them and afterwards send their merchandize to places in which it was in demand. Were a commercial intercourse, however, once established on an extensive scale by the river route, the interests of the different parties engaged in the traffic would lead to such full enquiries that the most eligible situation for a depôt would soon be discovered and speedily followed by its establishment. Of the advantages of such a measure, all the merchants with whom I conversed, seemed fully aware.

While at Bahawulpore, I likewise met with a native of Shiraz, called Meerza Mohummud Tahir, who had been two years resident in Hyderabad, having been sent there with an investment of goods for disposal in Sinde, by Hajee Mohummud Raheem Khan, a Persian merchant of Bombay. He stated that the whole amount of goods which he had sold during his residence in Sinde, did not exceed one lac of Rupees. He gave the following account of the different articles: 6000 Rupees worth of sugar ; Pearls, 12,000 Rupees ; 70,000 Rupees worth of different kinds of cotton cloth. That most in demand he called unwashed Satin or Long Cloth, in Persian, Chulwaree, and known at Hyderabad by the name of Kora bafta. The remainder of the goods disposed of consisted of a few English and French chintzes, and some silk goods, but these according to his account have a very limited sale. He had left Hyderabad between two and three months previously, the speculation not having answered the expectations

entertained by his employer. He came to Bahawulpore in a boat containing the goods for which he could not find a market in Sinde, and which it was his intention to convey by the river to Loodiana. Having some business to transact at Bahawulpore, he had sent the boat on under charge of another Persian named Aga Janee. I met him at Soorindanee, and took measurements of the boat. It was built at the Government Dock yard of Bombay by Cursetjee Rustomjee, to the order of Mohummud Raheem and was expressly intended for the navigation of the Indus. Its build is quite different from that of any of the boats which I met with on these rivers. Its bow is sharp and low; its stern is round, and only three feet above the water. It is flat bottomed and drew two and a half feet of water; when empty it has only a draught of one foot. It is sixty-two and a half feet long, and eleven broad between its outer edges. It is calculated to carry seven hundred maunds, but had only between three hundred and four hundred on board. It carries two masts, and was said by the person in charge, to sail in a superior manner to any boats he had met with. It occasionally grounded in shoal water but was easily set afloat. The progress of the boat had been very slow, seldom exceeding eight miles a day, except when high winds prevailed, when twelve or fifteen miles had been made. Recourse was had chiefly to tracking or pushing the boat against the stream with long bamboos. No accident had occurred either from the falling of the banks of the river or from any other cause, and both Mohummud Tahir and Aga Janee concurred in stating that they had completed so much of their voyage without experiencing in a single instance the slightest molestation from the inhabitants, of whom, on the contrary, they spoke in very favorable terms. They readily procured supplies on paying the bazar prices for what they required. An account of the vessel above alluded to, appeared in the Agra Akhbar of the 15th ult. in an extract of a letter from Loodiana. This has since been quoted by the Bombay and Calcutta papers. It is stated by the writer from Loodiana, that the boat drew ten feet, and that no scarcity of water was found throughout the whole voyage. I made enquiries at the Dockyard with regard to her, and was informed by Capt. Wilson, that her depth from the floor to the gunwale was four feet, and that she drew two and a half feet of water, but that if fully laden, she might draw a few inches more. I left Bahawulpore on the morning of the 26th and arrived at Chacher, on the left bank of the Indus, opposite Mittunkote, early on the 28th, a distance of about ninety miles. The banks of the river were low, well wooded, and cul-

tivation extensive. Till the junction of the Gahra and Chenab, the current was very moderate, and the navigation quite unimpeded. At the confluence there were numerous sand banks which were easily avoided, only one of the boats having grounded. On entering the Punjund a noble stream of water presented itself, at least six hundred yards wide, with a depth seldom less than eight feet, and often reaching twenty. It was comparatively straight, and the boats passed along its whole course without a single obstruction. The current was nearly two and a half miles an hour. For several miles there was a marked difference in the colour of the water of the two rivers, that of the Chenab which followed the right bank being of a reddish colour.

At Mittunkote, I found twelve boats containing merchandize, the property of Maharaja Runjeet Sing, which had been sent by the Jhelum and Chenab. The construction of these boats differed in some respects from that of the Bahawulpore ones. Their length was proportionally greater than their breadth, and the stern which was a good deal higher, had a platform much elevated thrown across it, on which two men worked a very long and heavy oar used as a rudder. The largest boat was nearly one hundred feet long, and was propelled by two oars at the bow, and two in the centre. Another was placed on one side near the stern, and was employed to assist the two men at the helm in turning the boat when expedition was requisite. Its draught was three feet nine inches; its burden eight hundred maunds; and its crew consisted of fifteen persons. The other boats were of similar build; but the smaller ones had only one oar at the stern, and two at the bow; one of them carried only two hundred maunds, and had a draught of two feet eight inches.

The merchandize consisted of Rock Salt, Indigo, Cotton, Dyes, and Drugs. The boats being much underladen, I emptied six of them and transferred their cargoes to the remaining six. Their crews were very deficient, most of the men having returned to their homes in consequence of their arrears of pay not having been made up, and I was under the necessity of hiring forty-five additional boatmen.

Wheat was remarkably cheap at Mittunkote, selling at one rupee for one hundred and twelve pounds; understanding that it was likely to fetch a good profit in Bombay, I advised some merchants of Bahawulpore to send an experimental cargo, which they did in two boats. The fleet now consisted of thirteen laden boats, and four for the accommodation of Dewan Devee Sahae and myself. At a short distance from Mittunkote, the Indus divides into two channels, the one on the left bank being about six hundred yards wide, and

that on the right about four hundred. In the former there is a depth of twenty-five feet, and in the latter seventeen. They are separated by a sand bank two miles broad, and about four or five miles in length. At their junction there are numerous shoals, on which two of the boats grounded; I reached Mian Mudhar without further obstruction at 4 P. M. on the 9th of February; the river had a deep channel of never less than nine feet, which was followed with the greatest ease, though there was a good deal of wind. Mian Mudhar is a small town having between two hundred and three hundred houses, and is situated on the frontier of Bahawul Khan's territories.

I started from Mian Mudhar early on the morning of the 11th. There was a strong wind from the south-west, and every thing was obscured by clouds of dust. I was obliged to bring the boats to between 3 and 4 P. M. on account of the violence of the wind; and it was with the greatest difficulty, that I could make the right bank, which the vicinity of the Ghazees made me anxious to do. A party on horseback and on foot appeared on the left bank in the evening, but the state of the weather prevented communication with them. At the halting place the river divided into two branches. I sent the boats off on the morning of the 12th by the one following the right bank, and went myself in a small boat by the left branch.

I joined the fleet half an hour after sunset near Ken, five miles below the point where the two branches of the river re-unite, and twenty miles distant from our starting place. The channel on which I sailed was the smaller of the two, being not more than forty yards wide. The depth was from four and a half feet to twelve and fifteen; the current was under two miles, and the course was exceedingly winding. The banks were covered with thick tamarisk jungle, interspersed with the Sahan, the branches of which the Hindoos cut up and use instead of tooth brushes. At a village five or six miles above the junction, there were thirty-five boats, varying in burden from one hundred and fifty to four hundred and fifty maunds, which were laying in cargoes of grain, chiefly Jooar, for the market of Hyderabad. The island formed by the separation of the river, is about fifteen miles long and half as broad. A few villages, or rather collections of four or five huts, were to be seen on its banks.

This day I made only about eighteen miles, coming to three miles below the village of Churk. There was no inhabited place where we halted, in a very narrow bed of the river. About a mile higher up, the river divided into three branches, the deep channel following that one which I entered. The left bank was to-day low and sandy; the

right, eight feet high and covered with tamarisk shrubs. Our progress was impeded by strong winds from the west and south, obliging me to bring the boats to for three hours, between noon and 3 P. M.; one of the boats grounded having been driven on a shoal by the violence of the wind. It was, however, soon got off by the unaided efforts of its own crew. The bed of the river was in general about six hundred yards wide, and the deep channel well defined. The current was running at the rate of three miles an hour. There was frequently a depth of thirty-six feet; it was however, much less at the few places where a great expanse of water existed, being there from six to eight feet. Sand banks or shoals were not numerous. The channel was very winding often crossing from one side of the river to the other; thereby adding very much to the actual distance passed over. On the 13th, 14th, and 15th, the weather was perfectly calm, and I made from forty-five to fifty-five miles a day; during these three days none of the boats grounded, and the navigation was perfectly unobstructed. The course of the river was very winding, and in some places there were two channels divided by large sand banks several miles in length. In these situations there was always of course less water, and though there were many shoals, none of the boats struck against them, the deep channel being broad, and having in general from ten to fourteen feet of water. Near Roree, where I arrived on the 15th, the river divided into three channels, the deepest of which had only five and a half feet of water.

From Mittunkote to Roree, the banks of the river present little to interest, the edge being mostly covered with tamarisks shrubs, and jungle of gigantic grass. The country seemed to be very scantily inhabited, and the Persian wheels, of which I had remarked so many on the Gahra, were few in number. I found the inhabitants quietly disposed and civil. I was detained at Roree from the 15th till the afternoon of the 19th. During my stay I visited the Meers of Khyrpoor, who were then residing at the town, whence they derive their title, a distance of sixteen miles from Roree.

At Roree the river is divided into two channels by the small island on which the Fort of Bukkur is situated. There are numerous rocks in its bed, but, as there was a broad channel with abundance of water, there was no difficulty in the navigation. Between the island and the left bank, the river had a width of three hundred yards. The current was by no means rapid, though in the rainy season it is said to run with great violence. The rocks were soon cleared, and we arrived in the evening at the ferry of Shirkarpore, a distance of nine

miles. I here unloaded one of the boats which contained drugs and dyes, having been informed that many of the articles on board the fleet were found in the market of Bombay, which was supplied from the hills in the Deccan and from the Persian Gulph. I again started on the 20th, and arrived without interruption at Sehwun in the afternoon of the 23d. The channel was deep and well defined, there appeared to be few shoals or sand banks, and the current was much slower than higher up the river; being during the last two days, never more than two miles an hour, and often less. The banks of the river presented the same dull uniformity of jungle, occasionally enlivened by villages of reed huts surrounded by partial cultivation. I brought to here, to enable the boatmen to visit the shrine of Shah Lal Baz, two miles from the Indus on the banks of the Arul, which under the name of Nara, leaves the main stream above Larkhana and rejoins it at this place. I left Sehwun on the morning of the 24th, and arrived at Noorwalla on the right bank, eleven or twelve miles above Hyderabad, at 10 o'clock A. M. on the 26th. To this place, a distance of about ninety miles, the navigation was quite unimpeded, not a single boat having grounded. I came to here, in consequence of having received information, that the river a mile or two further down was very shallow. Forty-seven boats laden with grain for Hyderabad, and other markets on the Indus, were detained here. Most of these boats were much deeper in the water than those with me; two of them having a draught of upwards of five feet. They were laden almost to the waters edge, and must have been very unmanageable in shoals. Their crews assured me that the shallowness of the water had been caused last October by a holy Syud, resident on the opposite bank, in consequence of some supposed insult he had received from the rulers of the country; and they seemed firmly to believe that till the offence were expiated, the river would not resume its wonted depth. None of them presumed to attempt the passage without conciliating this person, and when they saw that I was determined to go on without paying him this compliment, they confidently predicted a complete failure. Besides propitiating the saint, however, they found it necessary to disembark a large portion of their cargo, and to convey it in small boats beyond the shoal.

I hired a pilot with whom I sent a man from each of the laden boats, to ascertain the depth on the shoal, and I carefully examined it myself. At Noorwalla, the deep channel makes a sudden bend towards the left bank, the current running in a narrow bed with more than usual velocity. At first it passes at a distance of two hundred

yards from the left bank, which it rapidly approaches, till it runs close along it with considerable force. The bank is here composed of very yielding sand, stretching for nearly a mile to the limits of the inundation. This sand seems to have been extensively undermined, and tumbling into the bed of the river, a great expanse of water, giving rise to the present shallowness, has been the consequence. There was at least one mile and a half between the two banks. The deep channel had four feet two inches, and after following the left bank for more than a mile, it made a sudden turn re-crossing the river at a right angle with its banks, and having on the left a wide expanse of shoal water. On reaching the right bank the depth was eighteen feet. The laden boats followed soon after mine, they passed the shoal without a stoppage, and reached the Ghat of Hyderabad at 4 P. M.

In the absence of interesting objects on the banks between Roree and Hyderabad, the river itself presented a most lively scene, from the immense number of people engaged in the Pulla fishery. This has been so fully described by Captain Burnes in his interesting travels to Bokhara, that I now allude to it chiefly with the view of recommending the Pulla as an article of consumption among the British inhabitants of Bombay. When fresh this fish has a most delicious flavor, which it preserves even when salted, and it strongly reminded me of the finest herrings of my native country. In the middle of the stream it is caught by single fishermen, of whose peculiar method of securing their prey, Captain Burnes has given an exact description. It is found in prodigious quantities in shoal water, where large nets are employed, and I have seen several thousand taken at one time. It forms a considerable source of revenue to the Ameers of Sinde, the Government share being one in five ; the river is farmed out into different beats, varying in extent according to the abundance or scarcity of the fish ; some of them being rated as high as 2000 and 3000 rupees for the season, which is only of four months duration. The Pulla is already to be found in abundance in this market, but I had not met with any European who had ever seen it.

I visited the Ameers of Hyderabad, (on the 28th) and having paid their agents the amount of toll due to them, I started on the morning of the 1st of March ; I came to late in the evening at Jherka, a distance of more than thirty miles by the river. I met with no obstruction of any kind, and the only circumstance worthy of remark was the diminution of the strength of the current, which was so striking, that on my urging the boatmen to exertion, they asked,

how they could proceed with rapidity, where the water seemed to be standing still. Next day, 2d, made only four or five miles to Molchund, strong winds from the south rendering it necessary to bring the boats to, almost immediately after starting. On the 3d, the wind continued to blow the whole day, with so much violence that it was impossible to move. I started again at dawn on the 4th during which, there being a perfect calm, the boats made great progress, halting in the evening a short distance above Ooplana, nearly forty miles. Next morning, 5th, I entered the Hajamree branch. From Hyderabad to this place, the state of the river did not present a single obstruction to the navigation. No difficulty was found in following the true channel, and the crews plied their oars uninterruptedly without previous examination of the bed of the river. The current was remarkably gentle, not averaging more than one mile and a half in an hour; the soundings never gave less than seven feet, while they often exceeded thirty. I observed few shoals, but as I passed down the whole distance in little more than two days, many may have existed without its being possible for me to trace them. The most conspicuous objects on the banks of the river were the hunting grounds of the Ameers, and the numerous temporary huts of the Pulla fishermen.

I reached Ghorabaree or Vikkur on the 6th at 10 o'clock, A. M. a distance by land, said to be only six or seven miles from the commencement of the Hajamree, but the river winds so excessively, that the boats must have passed over twenty miles at least. For twelve or fifteen miles, the river has a breadth not exceeding forty or fifty yards, afterwards gradually expanding till at Ghorabaree it is about two hundred yards. There the depth near the bank was from twenty to thirty feet; higher up it varied very much, being sometimes twenty and twenty-five feet, and at others falling so low as five and six. The large boat containing salt, grounded twice, none of the others met with any obstruction. The oars were no longer used, tracking alone being found serviceable; in this river the tides for the first time became perceptible, but the rise was very trifling, and in the upper part of the stream, the boats could easily be dragged against it. The banks had few inhabitants and were much covered with the tamarisk. At Vikkur I found three empty sea going vessels of from thirty to forty khurwars burden, and drawing from six and a half to eight feet. I hired them and all the flat bottomed boats to Jooa on the 9th, there being a bar with only seven feet between it and Vikkur. The distance by land is only about two

miles; while by water it is at least four times as much. I remained here on the 10th, 11th, and 12th, during which I hired nine sea-going vessels of various burdens, from sixteen to thirty khurwars, which had arrived from Mandavee and Kurachee in ballast, with the view of obtaining freight at Ghorabaree. Having loaded these vessels, I went to Humbus on the 13th, taking with me eight flat bottomed boats, part of their cargoes still remaining. The river was so winding that it is difficult to form an estimate of the distance by it. It seemed from eight to ten miles. I had employed pilots between Ghorabaree and Jooa but finding them quite unnecessary, I dismissed them. The boats left Jooa with the ebb tide, at one o'clock in the morning, and reached Humbus at dawn. There was not a person on board who had ever navigated the river, but no difficulty was experienced. The Punjaub and Bahawulpore boatmen were extremely reluctant to accompany me, entertaining the most exaggerated notions with regard to the violence of the tides, and having vague and ridiculous impressions about dangers to be encountered on reaching the salt water;—my chief object in bringing them down so far was to save time. Had I waited at Vikkur, I should have been probably delayed by the larger vessels grounding at the bar below it, and I should have missed the spring tide which I was informed would terminate on the 18th. I should thus in all likelihood have been detained ten days more till its return, for I understand there is so little water at the bar, at the mouth of the river, that it is only with spring tides that vessels drawing eight or nine feet, can pass out to sea. On the 14th I obtained three additional vessels which were passing up to Ghorabaree. As they were in ballast, I soon transfered the remaining cargoes into them, and every thing being ready I started with the tide during the night, having here parted with the flat bottomed boats. I reached Moonara early on the 18th, distance five or six miles. At Jooa the water is salt during the flow of the tide, becoming perfectly fresh with the ebb. At Humbus even when the tide is quite out, the water is brackish but the people drink it at low water. The tide had a rise of about five feet, and flowed not only without violence, but at a remarkably moderate rate. The flat bottomed boats were brought to close to the bank, but no precautions were required to keep them off except lenthening or shortening the rope by which they were attached, with the ebb and flow. Early on the morning of the 16th the vessels dropt down close to the buoy, where there was a depth of eleven and half feet, but when I sounded, the tide had been running out for about an hour. The wind was

blowing a fresh breeze from the south, and we were under the necessity of tacking out; the larger vessels having recourse to warping for three hundred or four hundred yards. The breakers at the bar did not strike me as violent, and we passed them without accident. The breadth of the channel was about seven hundred or eight hundred yards, and the vessel I was in tacked eight times in getting out. It was said that the outer buoy had been carried away during a gale, some weeks previous to my arrival. At sea we had moderate weather and a fair wind, and on the morning of 22d we anchored in the harbour of Bombay.

On the 1st instant a farther investment of merchandize arrived here, consisting of the goods despatched by Captain Wade in the two boats which I left at Ferozpore, and of wheat from Mittunkote and its neighbourhood. The two boats left Ferozpore on the 20th January, and reached Mittunkote on the 15th February, having halted four days at Bahawulpore. The persons in charge, informed me that during the first four days, one of the boats grounded once and the other twice, but he assured me that the rest of the voyage to Mittunkote was completed without a single interruption from grounding, and that when the boatmen had doubts with regard to the depth they merely rested no their oars till the difficulty was passed, on no ocasion leaving the boats for the purpose of examining the channel. He was detained three days waiting for three boats which were laying in cargoes of wheat a few miles below Mittunkote; having been joined by these on the evening of the 19th, the fleet, now amounting to five heavily laden vessels, carrying from three hundred and fifty to six hundred maunds started early on the morning of the 20th.

The results of this vogage are in every respect highly satisfactory. The boats reached Ghorabaree on the 16th March, without having met with a single impediment from the shallowness of the river, except at Noorwalla, of the state of the river at which place I have given a description above. Here one of the boats was aground between two and three hours. Another circumstance of a very gratifying nature may be mentioned:—there was only one armed man with the fleet, and no watchmen; yet no insolence of any kind was offered by the inhabitants on the banks of the river; and no interruption was experienced. The people of the fleet passed down feeling perfect security, and in their intercourse with the different villages they came to, they met with the civilest treatment.

It is I believe a common opinion, that the navigation of the Indus is attended with considerable risk of property, from the nature

of the stream, the number of shoals, the intricacy of the channel, and the disposition of the inhabitants on its bank. The mode of navigating the river adopted by the boatmen of Sinde, has probably given rise to all these impressions except the last. The boats on the lower part of the Indus are employed in the transportation of grain, which is generally the property of the Ameers, and as the people in charge seem more anxious to carry a large quantity than to convey it quickly to market, they fill the boats almost to the waters edge, many of them drawing as much as five feet and five feet and a half. The boatmen find it necessary to keep a pilot boat ahead in order to ascertain with precision the direction of the true channel. They seldom commence their voyage till long after sunrise, and come to about three or four in the afternoon, using their oars very sparingly. The consequence is that they scarcely ever make a greater distance than eight or ten miles in a day, even with the advantage of the downward current. Many of the people assured me, that when the boats got aground, it was very difficult to get them off, and that they sometimes went to pieces, instances of which they said had lately occurred at the shoal below Noorwala. If this account be true, either the men must work with little spirit or energy, or the boats to which serious injuries occur from grounding, must be old and of inferior construction. Several of the boats with me were very deeply laden, especially two with salt and two with grain. In these there was less than six inches between the water and the edge of the gunwale, and I found it necessary to add some planks to prevent the water getting over the gunwale to the cargo. They were likewise much longer and more unwieldy-looking than the Sindian vessels, yet when driven by strong winds on shoals, or against sand-banks, they never sustained the slightest injury, and as soon as the wind moderated were in every instance easily set afloat. I was informed that Sindian boats which drew no more than three or four feet likewise employed a pilot boat, which appears to me to be perfectly unnecessary, and to arise merely from habit. None of the boats with me drawing more than three feet nine inches. I had recourse to this precaution only on one occasion at Noorwala; and on making an average of the number of times that the boats grounded between Mittunkote and the sea, a distance of five hundred miles, I found that it is under one for each boat. The five boats that followed me, made the same distance in twenty-four days, including several unavoidable delays, and only one boat grounded once, though neither pilots nor pilot-boats were ever used, and though none of the boatmen had ever sailed on the Indus before.

The average of the grounding of the boats with me would have no doubt been considerably diminished, had I urged the crews less than I did. I tried to stimulate them to exertion by offering small rewards to the quickest sailers. I desired them not to keep together, and directed that the boat in front should come to at the first eligible spot after sunset, whether near or at a distance from an inhabited place. To secure obedience to my orders, I put a Choprassee in charge of each boat. The consequence was that there was often a distance of five or six miles between the front and rear boats, the latter of which frequently did not reach the halting ground till it was quite dark. In this way the boats had little opportunity of following in each others wake, and they were obliged to find the deep channel in distinct parties of two or three though they were sometimes all completely separated, especially during the prevalence of high winds. Only two of my boatmen had ever been at Hyderabad, but their services were never resorted to for discovering the true channel, and the crews seldom brought to in the centre of the stream, finding it in general quite sufficient to rest on their oars when there was doubt regarding the depths. No injury happened to any of the boats from shoals or the falling of the banks, which in fact scarcely excited the attention of the boatmen. The only accident that occurred throughout the voyage was an injury sustained by two boats that ran foul of one aground, but it was so slight, that they proceeded upwards of one hundred miles to Roree without being repaired.

From the accounts given above, it will be seen, that during the present season three distinct mercantile voyages have been made on the Indus and Gahra, two down these rivers and one up. Each exhibits very favorable results with regard to the facilities for navigation, and to the peaceable disposition of the inhabitants. Respecting the latter there might have been some doubt had the fleet under my charge alone made the voyage, for it might then have been supposed that the presence of a British Officer had deterred the people from plundering. The fleet that followed me, and the boat sent up the river by Mahomed Rahim Khan, were quite unprotected ; and yet the people every where experienced the same civility which was offered to me, and no obstacles to free intercourse were ever experienced. Both Bhawul Khan, and the Ameers of Sinde expressed to me the utmost confidence in the British Government, and evinced a strong desire to draw closer the ties now existing between them and the paramount authority of India.

The distance from Hareke Puttun to Vikkur, the present port of the Indus, may be estimated at one thousand British statute miles. The voyage between these points occupied two months and two days, while the actual number of sailing days was only thirty, making the average of each day thirty three and three quarters miles. I met with detentions which would not occur, if the river were once established as a channel of commercial intercourse.

As far as the experience of two voyages can be depended on, (viz. that of the fleet which accompanied, and that of the one which followed me), it seems fair to conclude, that the distance from Hareke to the sea may be easily made in one month and a half, including stoppages, even when the river is at the lowest. Were boats however to leave the upper country in October and November, when the current has considerable force, there can be little doubt that the sea might be reached in less than a month ; other and most important advantages would result from commencing the voyage at the earlier period. The merchants bringing goods to Bombay would be enabled to remain there for some months, during which, they would have an opportunity of effecting their sales leisurely, and of taking advantage of any change in the market for the purchase of their return cargoes. They would likewise enter the Indus for the upward passage at the most favorable period of the year. It will be seen that I frequently met with strong southerly winds, which though they proved a serious hindrance to boats descending, would be of immense advantage to those ascending the river. The wind blows from the south as early as February, and prevails from the same direction till the middle or end of June, extending with tolerable regularity from the mouth of the river as high up as Sehwun ; beyond which, though of frequent occurrence, it is less to be depended on. On the Gahra the wind during the same period, especially in the months of April, May, and early in June has a south westerly direction, affording considerable facilities to the upward navigation.

But under the most favorable circumstances, the tedious process of tracking must be chiefly relied on ; and it can scarcely be expected that laden boats should traverse in less than three mouths the great distance from the Sea to Hareke, against a stream having acquired accelerated force from the melting of the snow of the Himalayas.

Tracking too is attended by considerable difficulties, for there are no roads on the banks of the river, and the tamarisk and grass jungles are so thick, that it is at all times a most laborious, and of-

ten a hopeless task to penetrate them. A good deal of lea way is likewise made in following the true channel as it crosses and recrosses the bed of the river. Although the average rate of the current is under three miles for the upper part of the river, and under two, for the lower ; yet it frequently runs for short distances with much more rapidity, especially at the sharp angles in the windings of the river, or where its banks have been recently undermined. This occurrence which was always hailed with pleasure by us, would seriously impede the trackers, whose boats might, perhaps, in such situations, be liable to accidents from the falling of banks, though I am convinced that little danger need ever be apprehended from this cause.

In offering the following remarks with regard to the size and form of boats best fitted for the navigation of the Gahra and of the Indus below Mittunkote I beg to premise, that I have had an opportunity of observing these rivers only when they contain the least body of water. It seems to me that the boats must be flat bottomed, and that they should not draw more than three feet nine-inches, or four feet at the most, when laden, but three feet six inches would be still better. It is in vain to hope that boats with a keel can navigate the Indus, till at least we have much more experience. If keeled boats were built for that river so large as to draw more water than I mention above, they would not only be quite useless, but would be constantly liable to be upset. Were such a boat to run against a shoal where the current had a velocity of four or five miles an hour, (which even when I passed down was sometimes the case near banks lately overthrown), it would in all probability heel over so much as to fill with water. The best length for a boat intended to carry freight, is from sixty to sixty five feet, with a breadth of from eleven to thirteen. The depth from the floor to the gunwale should not exceed four feet or four and a half.

In a former part of this report I mentioned that Bahawulpore and Jhelum boats have very high sterns, whence the men at the helm are enabled to keep a good look out for shoals and sand banks. The height, however, is in other respects a disadvantage, offering a resistance to the wind, and rendering a very clumsy helm necessary. Larger boats than those which I recommend for frieght, might be advantageously used for passage or for the transporting troops, for being lightly laden, they would draw little water, and would never run the slightest risk of injury from shoals. The boats for carrying stores might be of the smaller size.

In the fleet under my charge, I uniformly found that the larger the boats the more unmanageable they were, even though manned by larger crews in proportion. In high winds they always lagged behind, frequently grounding, whereas the smaller boats were comparatively easily managed and never grounded. In passage or transport boats, the choppers ought to be as low as the convenience of the people on board will admit of, for during high winds, lightly laden vessels with high choppers are constantly driven on the lea bank, and remain much behind those of heavier burden, the cargoes of which are little raised above the gunwale.

At present the mode of levying the toll, without reference to their burden, offers a premium on the construction of large boats, and, as one class of boats alone is likely to be built for the Indus, as long as the existing treaty is in force, few experiments for improving them will be made, room being the grand desideratum. Steam alone is wanting to render the upward navigation rapid and certain. In the cold season Hareke Puttun, might easily be made from the sea by a steam tug in a month but we may I think safely calculate on a shorter period. The distance is one thousand miles, and if fifty miles were made a day, twenty days would be the time occupied.

In speaking of the high sterns now in use, I ought to have remarked, that I fear they will be necessary, till steam is had recourse to, for a light cargo, such as cotton, wool &c., would be raised so high above the gunwale that if the steersman sat low, he would be unable to trace the changes in the channel.

Most of the villages on the banks of the river had groves of babool and baer trees, to the growth of which the soil seemed very favorable, some of them having attained a greater size than any I had ever seen before.

A shrub called by the natives *lana* is found in great abundance on the borders of the desert. I have never seen it, but it is described as not exceeding four or five feet in height, having a thick stem which is said to burn with a very powerful flame. In the market of Bahawulpoor, it was so abundant, that its price was not much greater than that of the tamarisk.

During my progress down the river, I took notes with regard to the productions, manufactures, and trade of the countries through which I passed, and I was desirous to insert here my observations on these subjects, but I am deterred from doing so at present, as the hurried manner in which I found it necessary to proceed, afforded me imperfect opportunities of acquiring full or accurate information.

On my return voyage, however, my slow progress against the stream will enable me to extend my enquiries, especially as I shall have it in my power to select my own points of observation, and to visit many important cities, such as Tatta and Shikarpoor, which anxiety to effect the voyage in time, compelled me to pass unnoticed. The field has been already ably explored by Captain Burnes and Lieutenant Leech of this, and Captain Wade and Lieutenant Mackeson, of the Bengal Presidency, and little is left for a follower in their footsteps but to exhibit in one view the result of their labours. It shall be my duty to do this in my final report to the Government of India, accompanied by such additional observations as my opportunities will enable me to make.

Two public sales of part of the investment brought here by me, have taken place. A few of the drugs and dye stuffs obtained very advanced prices, others were disposed of much under their original cost, and many found no bidders. The demand for these articles existed only among the native population, and it appears to me that they held back in their offers, under an impression, that we should be obliged to sell the goods in a hurry, and consequently at a disadvantage, as the season for our return up the river approached. Many of the articles sold, still remain in the godowns, the purchasers though repeatedly urged, having neither carried away the goods, nor paid the purchase money. About one third of the shawls were sold by public auction on the 17th instant.

The most valuable part of the investment being still undisposed of, and several of the remaining articles such as wool, cotton, silk, salammoniac, safflower and saffron, being those which are likely to prove the great staples from the Punjab and neighbouring countries, I shall defer my concluding remarks, till I have obtained full information with regard to their qualities and adaptation to this market. In an appendix, I will give a list of all the articles, showing their quantities, their original price, the cost of conveyance from Hareke to Vikkur, and thence to Bombay, the amount of toll, and the prices obtained here.

I have the honor to be,

Sir,

Your most obedient servant,

(Signed) A. C. GORDON.

Assistant Surgeon, on Deputation &c, to Bombay.

II.—*Some account of the western portion of Márwár, commonly called Mullání.* By F. Forbes. A. M. Assistant Surgeon.

The ancient Márwár or Márusthal, signifying a desert country void of water, of which Mullání formed the western part, comprised a much greater extent of country than that so called at the present day. The name Mullání, is derived from Mullínáth, the lineal descendant in the ninth degree of the Ríthor chief Seojí of Kánoj, who established himself at Kher near Tilwárá, about the year Sumvut, 1200, or A. D. 1143. The separation of the country round Kher, or Mhewá, from Márwár proper, took place in the life time of Mullínáth, who allotted the later to the descendants of his brother Víramjí; and the former, with all that part now known by the name of Mullání, to his own sons.

Mullání thus implies the whole of that tract ruled by the lineal descendants of Mullínáth; and is between Lat. 24° 40′ and 27° N., and Long. 71° and 72° 30′ E. Its extreme length from N. N. E., to S. S. W., between the district of Pohkurn and the village of Khejríyálí near the mouth of the Lúní river, is one hundred and forty miles; and its breadth from E. to W., between Goprí and Gurább, nearly one hundred miles. The average breadth is sixty-one miles, and the mean length ninety-six. It is bounded on the N. by the territory of Jaísálmír, on the E. and N. E. by that of Jodhpur or Márwár, and on the S. W. by that of Sinde.

Mullání is divided into the districts of Mhewá, Rárdhrá, Kotrá, Bármír, that of Pohkurn is sometimes included. Kotrá and Mhewá form the northern and eastern portions, Rárdhrá is to the south, and Bármír joins the Sindian territory on the S. W. The Thákúrs of Kotrá are subject to Jodhpur; in Mhewá are the possessions of the Rawuls of Jossol and Sindhrí; Rárdhrá is divided between the Rawuls of Gúrrá and Nagar, and the district of Bármír belongs to the Bármír Thákúrs.

Except on the banks of the Lúní river, the whole of Mullání has a waste and barren aspect, exhibiting a constant succession of sand hills, varying from twenty to one hundred feet in height, generally clothed with a stunted and scanty jungle, which in the ravines between the hills becomes, in many places, thick and luxuriant. The villages are numerous, considering the nature of the country and the scarcity of water, and, although in comparison with the adjoining fertile province of Gújarát, Mullání may be termed sterile, yet it is far from being a desert; as throughout its whole extent there is a

great abundance of forage, and in favourable seasons the cultivated lands near the villages yield excellent crops. The western part of the district near Bálmír is very mountainous and rugged; water being easily procurable on the banks of the Lúní, the country is there well cultivated and thickly inhabited.

The Lík rises from a tank near the village of Bhuníyáná in the district of Pohkurn, and runs in a southerly direction for about sixty miles, when it joins the Lúní at the village of Gol. It is a very small and scanty stream, even in the rains, but is quite dry for a great part of the year. The Lúní or salt river, is of considerable size when full: it rises some distance to the east of Palí, and running nearly due west by the town of Walotrá, receives the Lík at Gol, whence it continues its course in a south-westerly direction to the Runn of Kutch. Occasionally, during the rainy season, it is only fordable at a few places between Gol and its mouth; the best ford is at Nagar Rárdrá. It continues however in this state, at most only for a week or two, and for six months of the year its bed is nearly dry, or containing scattered pools of brackish water. There is however, always abudance of water to be had by digging to a depth of three or four feet in its bed, or from ten to fifteen feet near the banks; but it is all more or less brackish, as the water of the river is even when swollen by the rains, hence its name Lúní Naddí, or salt river.

The Dúngrí or mountain range, extends from Tsotun to beyond Shiro, between Lat. 25° 36′ and 25° 56′; the general direction of the hills being extremely irregular. Most of them however, are abrupt and precipitous to the S. W., while the eastern sides slope gradually down to the plain below, or are met by sand hills of considerable height, affording favourable sites for villages which are almost universally built on the eastern declivities of such hills.

The Bálmír hills are the most easterly of the range, and the highest one, about half a mile to the N. W. of the town, is seven hundred feet above the level of the plain, and of a conical form. The town is built partly between, and partly on the east sides of two smaller hills, forming the verge of the range, one about four hundred, and the other three hundred and fifty feet high. The latter, on which the best of the houses are built, is surmounted by a small gudh of loose stones, containing a reservoir for water. The narrow space between the hills opens out a little behind the town, but soon contracts again into a steep and difficult pass, which leads over a ridge or offset from the large hill into the plain to the westward.

From Bálmír the hills diminishing gradually in height stretch in nearly a northerly direction, past the village of Gíngám and Bádres to Veshálo. Six miles to the northward is the Lúní hill, near a

small village or rather wand of the same name. This hill is about two huudred feet in height, sloping to the eastward, but steep on the west side, which shows a bed of sandstone which is known to have been quarried at least as early as A. D. 1054, by the date on a small temple at Tsotun, which is built of the same stone, as are also the ruined temples at Júná aúd Kerárú. It has however been abandoned for many years.

Ten miles W. S. W. of Bálmír is the hill of Jessáí, which rises to a height of one thousand two hundred feet above the plain, having the small village of Jessaí in a ravine on its N. E. side, and the ruins of the former town at the eastern end. This hill is extremely rugged and difficult of ascent, and is thickly covered to the very summit with jungle. The granite bed on the top exhibits deep and extensive fissures, and the larger blocks are hollowed out on the sides facing the westward in the same manner as soft rocks when exposed to the action of the sea. A mile and a half to the eastward of the village, and near the ruins of the old town, is a deep ravine about three hundred feet above the plain, being the termination of a huge rent which is visible on the summit of the hill. It is at least one hundred feet in height, the rock on each side being perpendicular and in some places approaching within a few feet of each other at the top. The entrance is about thirty feet in breadth, gradually narrowing for a considerable distance, until the fissure is only a couple of feet wide. From various spots on the southern side of this ravine, scanty springs of pure water issue, but during the hot season they are nearly dried up.

The hills of Kerárú and Syáni lying due W. of Bálmír, are in fact the same; the village of Syáni being situated on the western, and the ruined town of Kerárú on the eastern side; the two principal peaks being named respectively. This hill is of no great height, nor is it worthy of particular notice.

The Júná hills, fourteen miles S. W. of Balmír, form an amphitheatre nearly twenty-four miles in circumference at the base, and enclosing a valley of two miles in length by half a mile of average breadth. The entrance is from the northward, by a narrow passage formed by the sinking down of the hills on either side. In front and to the right of this entrance is situated the village of Júná, consisting of a few wretched huts. At the southern end of the valley, there is a very rugged path, which leads into the open country between the two highest points of the hills, which on the E. and W. of the valley rise one thousand two hundred feet above the plain.

In most places the ascent of these hills is extremely difficult, from the ruins of the town, however, a steep and rough track leads to the ruins of a very ancient fort and reservoir for water, near the western summit. The pass at the southern extremity is impracticable for loaded cattle, and will only admit two persons abreast.

The isolated hill of Tsotun or Chotun, thirty miles S. W. of Bálmír, is of an irregular quadrilateral shape, and rises to a height of one thousand five hundred feet, rugged and almost inaccessible. The granite of which it is composed, shows itself in immense rounded blocks, the crevices and hollows between which, are filled with thorny jungle and creeping plants, so as very much to obstruct the ascent. The highest peak is directly over the ravine in which the town is built, on the east side. In this hill are five springs of water, two on the western, and three on the eastern side; all of them at a considerable height above the plain. The most plentiful one is in the gorge of the ravine, behind the town, and yields a small stream of water of great purity. The other two on this side are towards the southern corner of the hill, one about five hundred, and the other eight hundred feet above the plain. The discharge of water from these springs is very scanty, but the appearance of the ravines leading to them is in the highest degree wild and picturesque. Around the lower of the two, are many small temples, some of them neatly executed, and the rocky path leading from the town is worn as smooth as glass by the feet of the numerous pilgrims who have for centuries resorted to the sacred springs. The hill of Chotun is rugged and steep to the very summit, which shows no level space, but enormous blocks of granite so piled on each other, as to appear from the plain below as if artificially placed, leading the observer to take them for buldings, of which however there is no trace.

Thurátro hill, which lies somewhat to the southward of Júná, is a long curved rocky ridge of moderate height, having its convexity to the S. E. the small village of Thurátro being situated on the opposite side. Near the centre of its northern side, and near the base of the hill, is a well in which the water approaches within a few feet of the surface in the dry season, and is said to overflow during the rains.

The hill of Ránígám, about ten miles to the southward of Bálmír, rises to a height of one thousand feet above the plain, having the village of the same name at its eastern base; it is free from jungle, and much less steep and rugged than any of the others. It has been said that there is a spring of water in Ránígám hill, but

this does not appear to be the case. Its composition and arrangement resemble those of Júná.

The only other hills in Mullání worthy of notice, are the isolated ones of Dhundálí and Jusol, both of them prophyritic, of a conical shape, and about five-hundred feet in height. The range of hills which commences a little to the westward of the town of Nagar Mhewá, runs for some distance to the eastward, then turning abruptly to the south, passes Jallor and unites with a branch of that chain which divides Meywár from Márwár, and which stretches to the westward from between Sírohí and Abú.

In several parts of Mullání, but particularly in the open country to the eastward of Bálmír, are plains of some extent, the soil consisting of loose sand or coarse quartzy gravel resting on a rocky bed. The jungle here is more thinly scattered, and some spots are entirely free from it. These, when they have a thin coating of sand, or when the surface is at all soft, are appropriated for the purposes of cultivation.

At Kúrlo and Sívkur to the eastward of Bálmír, are extensive gypsum beds, situated in deep valleys between the sand hills. In the whole tract of country from Kúrlo to Chándesro near the Lúní, these gypsum beds are of frequent occurence. In depth they seldom exceed three feet, resting on a bed of sand, and varying from fifty to one thousand yards in extent. The soil here is pure sand, not even a pebble to be found on the surface.

Between Kher and Sájíyálí to the north of the Lúní, is a tract of salt marsh or Runn, from which large quantities of salt are manufactured. The extent of this Runn, which is very irregular in shape may be five miles in diameter. Due west of Bálmír near the isolated hill of Ridáná, is another salt marsh about five miles in length and two in breadth. Besides these there are many places near the Lúní where the soil is strongly impregnated with salt, and even in the dry bed of the river a saline crust is left by the evaporation of the water.

Considering the arid appearance of the country, water is not so scarce as might be expected. There are no lakes or tanks supplied by springs, but every village has one or more artificial ones, which afford a supply of water for five or six months from the setting in of the rainy season. As few or none of the tanks contain water throughout the year, the only dependence during the hot season, is upon wells. On this account, wherever water is found by digging, a "wand" or village is immediately established; and if the wells belonging to any

such place should happen to fall in, or get choked up, it is forthwith deserted, unless the owner of the village will go to the expense and trouble of rebuilding, or clearing them out. In the sandy tract of the country to the S. E. of Bálmír, as far as the bank of the Lúní, there are no villages, and only a few wands, or shepherd stations, where water is procurable, and this is so scarce, that between Bálmír and Gúrá Rárdhrá a distance of forty-eight miles, there are only two wells, viz. those of Nokrá and Chotímohto, which are within five miles of each other; they are situated in low ground at the bases of large sand hills, in a bed of limestone nodules or kunkur. Below the gypsum beds of Kúrlo and Sívkur, and, generally speaking, wherever the gypsum shows itself, water is abundant and near the surface. At and around Balmír the depth of the wells varies from fifty to one hundred and thirty feet, but in the sandy tract between that town and Gúrá it is never less than one hundred and fifty, and in several instances upwards of two hundred feet. The four wells at Bálmír, situated in the plain close to the eastern base of the hills, are of the following depths, eighty-three, one hundred, eighty and seventy-two feet; and the depth of water was in each eighteen, six, ten, and seventeen feet respectively in the month of June 1837. The well at Lúgrá, three miles S. W. of Bálmír, is ninety-nine feet deep, and had twenty-six feet of water in it, and that of Gehúngám, four miles north of Bálmír, is seventy-two feet deep with twenty of water. In the bed of the Lúní water is always found at a depth of two or three feet, and to the eastward of the river, none of the wells are deeper than thirty feet. Throughout Mullání, all the well and river water is more or less brackish, and can only be had pure from the tanks for a month or two after the rains. At Kúrlo and Sívkur, as well as several place to the eastward, it is so strongly impregnated with sulphate of lime as to be extremely bitter: six pints of water from Kúrlo, although perfectly clear and transparent, when carefully evaporated, yielded one hundred and two grains of sulphate of lime.

With regard to the state of agriculture, Mullání may be divided into two portions; one containing the districts of Bálmír and Kotrá, the other those of Mhewá and Rardhrá on the Lúní river. In the first the scarcity of water, and the sandy nature of the soil limit the efforts of the husbandman to the raising of crops of bajrí, (Holcus spicatus,) mung, moth, (phaseolus mungo, et aconitifolius,) and chaulai,* during the rains. A few fields of cotton are cultivated where the soil contains a portion of vegetable mould, but it yields

* Amaranthus polygamus.

little or no profit. The crops of bájrí on the contrary, are often very luxuriant, and in favourable seasons are said to surpass those of any other part of India. No manure is used, nor is a field tilled longer than a few years, when an adjoining portion of the jungle is prepared for the seed, by destroying the bushes and ploughing it up. This again is abandoned after two or three years, and fresh portion entered upon. In Mhewá and Rárdhrá the moisture and greater richness of soil, and the facility in procuring water, are favourable to the cultivation of wheat which is followed to a great extent, and to the complete exclusion of any other branch of agriculture. On the banks of the Lúní the soil is fertilized by the annual inundations of the river, and enriched by abundance of manure. The quantity of wheat produced is very great, and of excellent quality: it is exported to Bálmír, Jáísalmír, Békánír and Jodhpur. Bálmír and Kotrá, with the north-western part of Mhewá, afford grazing ground for great numbers of cattle, in so much that parties of wandering Sindians have established many temporary villages or wands, where they keep large herds of cattle, paying a small tribute to the different chiefs of the districts. It happens, however, that the annual fall of rain which is never great, is in some seasons so scanty, that the grass and other crops prove insufficient for the support of the inhabitants and their flocks, when the greatest distress is the consequence, and it is no uncommom thing for a single village to lose several hundreds of cattle. In such times of scarcity, the poorer classes subsist almost entirely on wild fruits and grains, and even the bark of trees. Among those chiefly used are, the seed of the bhrúv, jokhúr, and bhrút, the fruit of the pílú, kher, kerát, and kúmbut, and the fruit and bark of the ber.

Summary of the Meteorological Register kept at Bálmír for 1837.

	THERMOMETER.								Sun at noon.			EVAPORATION.				RAIN.		PREVAILING WINDS.			
	Maximum.	Minimum.	Average Daily Maxm.	Average Daily Minm.	Mean Temperature.	Highest Daily range.	Lowest Daily range.	Mean Daily range.	Maximum.	Minimum.	Mean.	Maximum Daily Evaporation.	Minm. Daily Evapn.	Mean Daily Evapn.	Total.	Inches.	Hundredths.	Day.	Night.	Clear days.	Cloudy or rainy days
January	80	49	73	53	66	27	11	20	123	94	108	C.	C.	C.	I. C.	„	„	N.W.	N.W.	25	6
February	85	46	74	57	67	26	9	18	129	68	103	„	„	„	„ „	„	15	N.W.	N.W.	4	24
March	97	55	84	66	77	25	14	18	134	85	111	36	7	19	5 84	„	„	W.	W.	6	25
April	104	68	95	75	85	29	12	19	135	99	122	39	20	28	8 20	„	2	W.	W.	10	20
May	112	72	104	83	94	29	13	21	142	120	130	34	19	24	7 62	„	10	W.	W.	8	23
June	107	75	102	82	92	26	14	20	137	111	123	24	14	20	6 3	„	98	S.W.	S.W.	7	23
July	103	75	96	81	90	20	7	16	125	93	114	21	4	15	4 60	3	75	S.S.W.	S.	7	24
August	98	76	93	78	86	19	4	15	129	97	114	19	7	12	3 89	3	39	S.S.W.	W.S.W.	7	24
September	98	74	93	78	83	22	7	16	138	93	117	16	5	12	3 51	„	42	S.S.W.	S.S.W.	15	15
October	103	70	96	75	89	25	12	18	143	95	129	22	10	15	4 68	„	„	W.S.W.	S.W.	28	3
November	93	60	86	67	78	25	6	19	132	91	121	16	7	12	3 75	„	12	N.N.E.	N.W.	22	8
December	86	50	79	58	71	27	5	21	126	102	111	14	4	8	2 28	„	„	N.N.W.	N.W.	21	10
For the whole year	112	46	90	71	81	29	4	18	143	68	117	39	4	14	50 30	8	93			160	205

The above summary affords, as far as can be judged, a probably fair idea of the climate of Mullání, as the year 1837 differed in no observable degree from most other seasons, and the fall of rain was considered an average one. It is likely, however, that the situation of the town and camp at Bálmír, under the hills, shows a more confined range of the thermometer, and generally a higher temperature, than would be observed in the open country to the eastward. It is certain that during the month of January and the begining of February, ice is common at Drodhái, Kúrlo, Nokriá, and other places in the exposed sandy plain, while at Bálmír such a degree of cold, if ever observed, must be very rare. The climate on the whole appears to be very healthy, and remarkably free from any local causes of disease, but it has been observed, that troops arriving there in a bad state of health, do not recover as might be expected, during their stay. The number of observations of the winds for 1837, gives the following results:—

S.W.	Calms.	W.	S.	N.	N.W	N.E.	S.E.	E.	Total.
280	208	195	190	151	108	52	26	9	1219

Most of the inhabitants of Mullání are Rájpúts, who are the only people possessed of authority; the few Muhammedans found there, being only temporary residents in the capacity of soldiers. The Rájpúts here, as elsewhere, are remarkable for their fine manly appearance; even the lowest classes surpass in physical and moral qualities, the inhabitants of the more fertile provinces of India. The occupations of the Rájpúts are chiefly agricultural.

Brahmuns of various tribes form a considerable portion of the population, they commonly engage in trade, and many of them possess villages and lands. They enjoy many privileges, are exempt from taxes of every kind, and pay no duty for merchandize: on this account they almost monopolize the carrying trade from Sinde and Múltan, to Márwár and Gújárát.

Of Gosains and Cháruns there are many villages; they hold their lands free, and the Cháruns engage a little in trade.

Juttís or Buníyás of the Jain persuasion, are very numerous. They are invariably shopkeepers and traders; the towns most frequented by them are Bálmír and Jussol, but they are found in every village. A list of the various tribes of the above mentioned classes, will be found at the end of this paper.

Wherever forage is plentiful, and water procurable, at a distance from any village, parties of wandering Sindians settle with their flocks and remain for a period of years, when they either return to their native country, or establish themselves permanently in any eligible situation; the wands which they form gradually become thriving villages.

Their whole property consists of cattle, and they never engage in traffic. They are a brave though peaceable race; a moderate tribute is exacted from them by the chiefs of the nearest towns and villages.

The Kosás who formerly overran this part of the country, but who have been completely expelled by our troops, resembled in a great measure, the Pindárís of the more eastern provinces. They were Muhammedans of various tribes, who had been adherents of the former rulers of Sinde, and who fled from their country on the accession of the present Ameers, who endeavoured at different times to conciliate them but without effect. Spreading themselves over Mullání, and the territories of Jaísalmír, Jodhpur, and Bíkánír, they attacked all who refused to pay black mail, and having induced the chief of the larger towns to enter into treaties with them, either through fear, or through hopes of sharing in their plunder, they assisted the Ráwuls and Thákúrs in opposing the attacks of the Jodhpur forces, and in plundering the adjoining country. The Ráwuls of Jussol, Sindrí, Nagar, and Gúrrá, entertained bodies of them in their pay, as also did the Thákúrs of Bálmír, and although the number of Kosás at any one time in the country, could not have exceeded one thousand five hundred men, they were in reality the rulers of the whole. At last, having extended their depredations to the states under British protection, they were completely driven from Mullání, whence they escaped into the neighbouring Rájpút states.

Of the early history of Mullání, little can be collected that is satisfactory, the only records being traditional, such as the genealogical rhymes known to the Bháts. From these materials, however, something might be learned, by any one who had time and opportunity to examine them. This much is certain, that from a very early period, the hills of Júná, Chotun, Báhrmír and Kerárú, contained strongholds and flourishing towns, as is proved by the extensive ruins still to be seen. Tradition says, that those of Kerárú were the most ancient, and that it was the capital of a strong and powerful Rájá of the race of Purmár Rájpúts, who ruled over the whole country between Gújárát and the Indus, until expelled by the Ráthor descendants of Seojí. The rulers and inhabitants appear to

have been chiefly of the Purmár and Tsahúan race of Rájpúts. By various individuals of the Kerárú family, were built the forts of Núrkot in Sinde, Júná, Báhrmir, Nágore, Shívfáná, and many others.

Sometime previous to the year Sumvut one thousand two hundred, Seojì, of the family of the Ráthor Rájá of Kanoj, took the town of Pálí from the Bhíls, and subsequently possessed himself of the whole of Mhewá, and the tract of country around Kher, at that time governed by Gowál Rájpúts. Seojí's oldest son Asthánjí, succeeded him in Mhewá, while his second son Sonungjí, possessed himself of Idargudh, and another son Ajojí took Dwárká, Okhágudh, and Girnár. The ninth in lineal descent from Seojí, was Mullínath, the ancestor of the present chief of Mullání, and regarded by them as their patron saint. He resided at Tilwárá on the Lúní, and ruled over one hundred and forty villages in Mhewá. When about twenty-five years of age he went to Báugá in Sindo, on a plundering expediton, against a chief named Arbáb Nowrá; when the goddess Adh Suktí appeared to him, and informed him that she would be born as an incarnation in the body of the daughter of Bádrá, a Rájpút of the Válá Purmár caste, in the village of Dúdhvá near Kher, and that in due time she would become his wife. About twelve years afterwards, he and a party of one huudred men, when fatigued after hunting, halted at the village of Dúdhvá; the whole of them ate and drank their fill from a small jar of water, and a dish of Kárbá, which they received from the hands of Rúpáde the daughter of Bádrá. This miraculous circumstance recalled to his memory the meeting with Adh Suktí, and he took Rúpáde in marriage. Previous to this, he had been a wild and irreligious robber; he was now initiated in the holy mysteries by Rúpáde and a Kanphatá named Gúrreknath, who taught him a mantr or charm, by which he could become sensible of the glory of the deity. From the daily practice of religion, he became so holy, that whatever he said came to pass, and many marvellous tales are related of him. At length, being on a journey near the village of Dúdhígalí, the residence of Bálotrá Tsahuán, married to one of his daughters, he was admonished by a voice from heaven, to prepare to quit this earth. He sent a message to his daughter to come to him privately; instead of doing which, she and her friends went out to meet him with drums and music. When he perceived them approaching, he mounted his horse and ascended towards heaven: resting for a moment on the top of a neighbouring hill, he told the wondering multitude to make his son Jugmál his heir, and to carry his turban to his wife Rúpáde; then giving the

crowd a parting benediction, he disappeared in the clouds. When Rúpáde had proceeded to the place now called Rúpádekápáleá near Tilwárá, for the purpose of having herself buried alive, her son Jugmál insisted on her performing satí for her husband; she requested to be allowed a short time for private prayer. Covering herself with her mantle, she remained in seeming meditation, until after some time, her friends opening her mantle, found only a heap of flowers; Mullínáth ro Sthán opposite Tilwárá, where the saint used to perform his devotions, the hill near Dúdhíyálí, where his horse's feet rested on his ascent into heaven, and Rúpádekápàleá, where his wife disappeared from the earth, are all considered holy places, and pilgrimages are made to them by the Rj púts.

Mullínáth greatly loved his brother Víramjí, on account of the respect and attention which he paid him, but Víramjí having left his native place on account of a quarrel with Jugmál his nephew, was killed in battle near Lahore. His widow fled to the desert, where she lived for some time in poverty, but some of her neighbours having discovered who she was, sent her with her son Chúndá to Mullínáth. On some disagreement taking place between Chúndá and his cousin Jugmál, Mullínath to comfort the former, uttered the following prediction.

Mulli rá murhí
Víram rá gudhí.

That is, Mullínàth's descendants shall be dwellers in villages, and those of Víramjí, lords of castles. At the same time he told Chúndá, that he would find as much land to the eastward as he wished, but, that if at any time, he or any of his descendants looked in the direction of Mullání with covetous eyes, or oppressed, or injured any of Mullínáth's posterity, the power of his race would be at an end. Chúndá settled at Dúgár, to the westward of Jodhpur, and from him the present Rájá of that principality is descended. Mullínáth's progeny soon possessed themselves of the districts of Bálmír, Kotrá, Pohkurn, &c. which have remained in their possession till the present day.

Jugpál, the third son of Mullínáth, became ruler of Pohkurn and the surrounding country. Jugmál the oldest son and heir of Mullínáth, had four sons, of whom the first named Mundúluk succeeded him in the government of Mhewá; the second named Lonkájí possessed himself of Júná and Bahrmír; the third Rirmal, settled at Guráb; and Hirbhum the fourth, at Rhídáná. At a later period, the Rawuls Dúdo and Puttá obtained the possession of Jussol and Sindárí.

At the place now called Júná or Júná Bárhmír, are the ruins of the old town of that name, which was so called from the Purmár Rájpút, Báhr Ráo, who built the fort in the year Sumvut 1190 or A. D. 1145. From the extent of the ruins and fortifications, and the number of temples, it is evident that this must have been at one time the most considerable place in Mullání. The valley in which the remains of the old town are situated, is enclosed on every side by steep and precipitous hills, and is entered by a narrow passage to the north. This entrance has been defended by five breastworks of stone, the remains of which are still visible, stretching up the face of the high grounds on either side. On a level space on the hill to the left, is an extensive fort of uncemented stone, from which other breastworks are carried up still higher, until they nearly reach the summit. There are two wells still open, at the entrance to the valley, and three more among the ruins of the town, which occupy the west side of the plain, close to the base of the hill. In the houses and most of the temples, no mortar has been used, the former, in as far as can be judged from the ruins, must have been very small and inconvenient. The temples, of which there are four in tolerable preservation, are well executed. The largest is built entirely of a greyish sandstone, the others are partly of brick. From the ruins of the town, a narrow track or pathway leads up to the S. W. peak of the hills, along a strong breastwork, which at a distance of about two hundred feet from the summit, or, one thousand above the plan, joins a strong fortification on the edge of a deep ravine. Across the upper part of this ravine, a bund has been thrown, so as to form a tank or reservoir for rain water.

When Lonkájí, the brother of Ráwul Mumduluk of Mhewá, and grandson of Mullínáth, obtained possession of this part of the country from the Purmár and Tsahuán Rájpúts, he chiefly resided at the present town of Báhrmír, and since that period, (about Sumvut 1376 or A. D. 1321) Júnà fell gradually to decay. In the appendix will be found the pedigree of the Báhrmír Thákúrs, as well as of the other chiefs of Mullání.

From the time of Mullínáth's death, until the middle of the last century, his injunction to Chúndá, on promising him the sovereignty of Marwár, was held sacred and binding by his descendants, the Rájás of Jodhpur, who claimed only a nominal sovereignty over the chiefs of Mullání. This forbearance however, was probably as much owing to inability to enforce their demands, as to any regard for the rights of the chiefs. On numerous occasions, the Ráwuls and Thákúrs rendered assistance to Jodhpur in time of war, but only on

condition of being remunerated for their services. In the reign of Bugt Sing, the power of the chiefs having been much weakened by quarrels among themselves, the Rájá not only claimed allegiance and service from them as his right, but began to exact tribute by force; the first one who was obliged to pay it, being the Ráwul of Jussol. In Sumvut 1824, or A. D. 1769, a demand of tribute from Báhrmír having been resisted, a force of four thousand men, under Hindú Mull, was sent against them which was compelled to retreat, by the chiefs Ráhatjí and Jessájí. After remaining umolested for sixteen years, they were attacked in Sumvut 1851, by Vujáiráj Sing with ten thousand men under Bhím Sing, who after much hard fighting, and considerable slaughter on both sides, obliged the Thákúrs to pay a fine of three thousand Rupees. In Sumvut 1858, they were again attacked by an army of fifteen thousand men, under Hemráj Sing, who was forced to retreat with great loss. In 1862, after the accession if the present Rájá, Máun Sing, a *dand* of one thousand five hundred Rupees was levied by Goojráj Hákim, who commanded the tháná of Jodhpur horse at Siv. After this period, the brother Thákúrs became disunited by feuds and quarrels, so as to be unable to offer any resistance to the Jodhpur troops, who exacted at various times as much as they could. With regard to the connection between the Thákúrs of Báhrmír, and the Rájá of Jáísálmír, it appears, that a daughter of one of the chiefs was given in marriage to one of the Jáísálmír family, who secured the sovereignty by their assistance. By way of recompence the Thákúrs received a small monthly salary from Jáísálmír, but a dispute having afterwards arisen concerning it, a force from Jáísálmír assembled at Veshálo, and having prevailed on a number of the principal men of Bálmír to meet them, treacherously murdered thirty five of them. The Rájá of Jáísálmír again requiring their assistance, entered into a written agreement to pay them an additional monthly salary, but this document having been lost at the taking of Bálmír by the Bombay troops, the payment has since been discontinued.

The town of Jussol on the Lúní, opposite Wálotrá, is of considerable antiquity, but was enlarged to its present size, and the fort first built by Ráwul Dudájí, the ninth lineal descendant of Mullínáth. Although it has suffered much from the attacks of Jodhpur, and from the neighbourhood of the flourishing town of Wálotrá, it is still of considerable size, and the fort which is placed in the face of the conical hill above the town, is extensive and well built, but commanded by the surrounding heights. The district of Jussol is by far the richest and most fertile of Mullání, comprising nearly the whole

of Mhewá. The first aggression of Jodhpur on Jussol took place in the reign of Rájá Shúr Síng, who deprived Ráwul Dudájí of the village of Goprí near Kher. In the reign of Rájá Ajá Síng, the villages of Panchpádro Mándhpuro, Kúplío, Surajvero, Nuotullo, Phulsúdh and Asúko were lost by Ráwul Jetmál. The uncle of Bugt Síng, father of the present Ráwul, having usurped the chieftainship of Jussol, Bugt Síng applied for assistance to Rájá Víjaí Síng of Jodhpur, through whom he recovered his rights, and in consideration of which, a sum of three thousand Rupees was paid to the Rájá. After this period, the family became so disunited by feuds, as to fall an easy prey to the demands of Jodhpur, which were frequently made, and compliance insured by force. The Ráwul, although he renders service to Máun Sing, asserts that he does so only when paid for it, and that the sovereignty of Jodhpur is maintained not from right, but by force of arms.

The chief town of the southern part of Mhewá is Sindhrí on the Lúní, an open place of no strength or importance. The present Ráwuls are descended from Puttájí, brother of Ráwul Dúdájí of Jussol, and son of Ráwul Megráj. The first aggression and demand of tribute, or "Fouj bul," by Jodhpur, took place at the same time as at Jussol, and the payment of it has been enforced at intervals since 1739.

Nagar Rárdhrá, an open town on the west bank of the Lúní, and fifty miles from Báhrmír, is the seat of the Ráwuls of Nagar, chiefs of the northern half of the district of Rárdhrá. They are descended from Jetmál, brother of Mullínáth, and ruler of Shivíáná. Jugmál son of Mullínáth, killed his uncle Jetmál, whose son Khem Kurun, after his father's murder, retired from Shivíáná and took Nagar Ráhrdrá from the Tímá Sivár Rájpúts ; his posterity retained undisturbed possession of it. Bugt Sinh and Ubhe Sinh, when passing through Nagar to attack Ahmedabad, received the present, or tribute of a horse from Ráwut Bullúji, who died in Sumvut 1810, A. D. 1755, and was succeeded by Suvájí, son of Khem Kurun. In Sumvut, 1813, an army from Jodhpur plundered the country and levied a fine. The Jodhpur troops afterwards returned at intervals of two or three years, with various success. When the Ráwut was taken by surprise, he was compelled to satisfy their demands, but when aware of their approach, he took refuge in the desert, or the hills of Mhewá, until they retired. When Máun Sing the present Rájá of Jodhpur was beseiged in the fort of Jalor, before his succession to the Ráj, Devi Sing the younger Rawut, rendered him some important services, for which the Rájá afterwards presented him with a flag,

a kettle drum, and enám village; and in Sumvut 1875, gave him and his brother a written discharge against all future exactions. The other two chiefs however, Múlojí and Ekarojí, still pay tribute.

The town of Gúrá was built about the year 1600 Sumvut, by Ratn Sing of the family of Nagar Rárdhrá, for his second son Kullájí, whose descendants still possess it. It appears that in former times, the Rawut of Gúrá paid, in token of allegiance, the annual tribute of a camel to the Muhummadan chief of Páhlunpur, then residing at Jálor. When Jálor was taken by Guj Síng, Rája of Jodhpur, he demanded tribute from Rawut Isarjí, who retired with his followers to the Júná hills, where gathering strength, he made head against the Jodhpur troops, and plundered the country about Jalor for nearly 60 years. When at length he was old and worn out, a force was sent against him by Bujáí Síng, and he was obliged to pay a heavy fine. The Jodhpur force afterwards returned at intervals for the purpose of exacting tribute, but they never obtained it without hard fighting, and when they retired the Rawut generally retaliated by laying waste the purganah of Jalor. On the death of Rawut Bhákhur Síng, his brother Súrajmull having attempted to usurp the power from Máldají, and being expelled by the inhabitants, called in the assistance of the Jodhbur Rájá, by whom he was placed on the gaddí, in conjunction with Máldájí. From this period, the tribute was sometimes exacted sometimes not, but never without fighting. In Sumvut 1784, after a hard battle with the Jodhpur troops, Rawut} Thákúrsh fled from Gúra, which was plundered, many of the inhabitants carried off, and heavy ransoms exacted. The Jodhpur force again attacked Gúrá in Sumvut 1779, and Thákúrshí not being able to make any resistance fled to Pohkurn, and for five years subsisted by committing robberies in the Jodhpur territory. In order to put a stop to this, the Rájá reinstated him at Gúrá on condition of receiving a tribute of two thousand two hundred Rupees yearly, from A. D. 1823, which he was obliged to comply with, as from the advance of the British troops in this direction, he had no place to retreat to, and but little hope of being able to support himself by plunder.

Kúmpájí, the brother of Jugmál, having slain his uncle Rámdeo, got possession of Siv, and peopled the town of Kotrá, where there had been a ruined fort from very ancient times. His descendants ruled peacefully over the district until Sumvut 1823, when the two Thákúrs quarrelled, and having called in the Judhpur troops to settle their differences, the Rájá seized the town of Siv, and half the district of Kotrá; and a thánáof his horse occupied Siv, until 1850

when they were expelled, but soon replaced again by Bhím Sing, who levied a heavy fine on the Thákúrs. At present the revenues of the district are collected by the Jodhpur Hákim, and one half paid over to the chiefs. Although a garrison was kept at Siv, the Kosas continued to exact tribute or "black mail" from the Thákúrs until they were expelled by the Bombay troops.

Since the detachment of Bombay troops has been stationed at Bhármír, a great improvement has taken place in the condition of Mullání, which is in a great measure owing to the judicious management of the Commandant and Political Agent Captain Richards. Formerly the chiefs, in order to avoid the exactions of the Rájá of Jodhpur, were compelled to call in the assistance of the Kosas and pay them largely for their aid, the miserable inhabitants plundered on every hand, could barely find means of subsistence. After the expulsion of the Kosas, and the interference of the British government between the Jodhpur Rájá and the chiefs, the country soon exhibited a state of perfect tranquillity. Trade began to revive, old wells were cleared out, new ones dug, additional ground brought under cultivation, and small settlements made in many places, chiefly by parties of Sindians. An arrangement having been made, by which a moderate annual tribute, sufficient to satisfy the claims of Jodhpur, without oppressing the inhabitants, should be paid into the hands of the Political Agent at Báhrmír, and by him transferred to the Jodhpur government, disputes with the Thákúrs are thus prevented. This arrangement appears to answer every purpose, and will, no doubt, do much to improve the condition of the people. Throughout Mullání, for several years, there has not been a single instance of a robbery: and the contrast between the state of society there and in Guzerat, is sufficiently striking—from a country where a child might walk openly with gold in his hand, you arrive in one where the most daring robberies are of daily occurrence, and where, even in every camp, each house must be protected by a hired thief.

Rájá Síyojí of Kanoj, Sumvut 1200.

सीयोजी

1. Rájá A'sthánjí of Mhewá. आस्थानजी
2. Sonungjí of I'dhurgudh. सोनंगजी
3. A'zojí of Okhágudh Dwráka and Gírnár. आजोजी

1. Dúhid घूहड
2. Dhándhul. धांधल. From whom the inhabitants of Mábár near Báhrmir, and Kherú near Jodhpur are descended.

Rao Ráypál रायपाल.
Rao Kánrão कांनराओ.
Rao Jálanshí जालनसी.
Rao Tsámhá चामा.
Rao Tímho तीमो.

Mullínáth had five wives, their names and children as follows:—
1. Mhádodev of the Dhánduyíná caste — Jugpál, Arbál, and Menkoriwurbaí
2. Chundrávul of the Tsowan caste. Shúrshí and Meho.
3. Azarejí of Kach, Kurn.
4. Littade of the Sholunkuní caste, Kúmpá.
5. Rúpade of Valá Punnár caste, Jugmál and Vímlabáí.

1. Rl. Kanddé कानडदे.
2. Tríbunshí. त्रभणसी.
3. Silkhojí. सलषोजी.

1. Mullínáth of Mhewá. मल्लीनाथ
2. Jetmal of Shívíáná. जैतमाल
3. Víram वीरम.
4. Sobhut. सोभत.

Chundají of Mundhovar and Jodhpur.

1. Jugmál. जगमाल.
2. Kumpa. कुंपा.
3. Jugpál. जगपाल. Ruler of Pokhurn.
4. Arbál. आरबाल.
5. Kurn. करण.
6. Meho. मेहो.
7. Súrshí. सूरसी.

RAWUL JUGMAL.

1. Rl. Mumhuluk मंमलक of Bhurkot and Kher.
2. Lunkáji लूंकाजी of Júná and Bahrmir.
3. Rimál दूडमल of Nílbo and Guráb.
4. Herbhum हरभम of Rídháná.

1. Rl. Bhojráj भोजराज
   - Rl. Vído. वीदो.
2. Khetsí खेतसी ancestor of the Kotrá Rájpúts.
3. Depo देपो ancestor of the Jussol Rájpúts.
4. Víko. वीको ancestor of the Vírían Rájpúts near Nagar.

Rl. Nishar or Sasal. नीसल.
- Rl. Versingh. वैरसिंग

2. Kumbhkurun, ancestor of the Nakoro Dhánwá, Mekurná, Vidurlái, and Kulavash Rájpúts. कुंभकर्ण.

Rl. Hápo. हापो.
Rl. Megraj. मेघराज.

2. Ugo of Dhundhálí and Kítpálá. उगो.

1. Rl. Kullo कलो of Udépur.
2. Dudo दुदो of Jussol.
3. Putt पतो of Sindhrí.
4. Mumuluk. मंमलक chief of Kurna.

Family of Jussol.

Dudo.	दुदो.
Jugmál.	जगमाल.
Bhármal.	भारमल.
Jetmal.	जैतमाल.
Kulyánmull.	कल्यांणमल.
Purtáp Sính.	परतापसिंह.
Vusht Sính.	वषतसिंह.
Surut Sính.	सुरतसिंह.*

Family of Sindhrí.

Puttá.	पता.
Meheshdáss.	महेसदास.
Khema.	खेमा
Kesrí Síng.	केसरीसिंग.
Ajub Síng.	आजबसिंग.

* The present Ráwul.

AJUB SING.

1. Ratn Sing रत्नसिंग.
   Gúmán Sing गुमानसिंग.
   Amr Sing आमरसिंग

2. Háthí Sing हाथीसिंग.
   Súrut Sing. सुरतसिंग.
   Jálim Sing जालमसिंग.
   Ram Sing. रामसिंग.
   Godur Sing गोद्डसिंग.*

1. Jugut Sing जगतसिंग.

2. Jetmál Sing जैतमालसिंग.
   1. Chitr Sing चत्रसिंग.*
   2. Kánjí कानजी.

3. Abhjí आभजी.
   Súp Sing सदुपसिंग.
   2. Megjí मेगजी
   Morjí मोडजी.

CHIEFS OF BAHRMIR.

Lúnkájí, second son of Jugmál, grandson of Mullínáth.
लूंकाजी.

1. Shesho सेषो.
2. Bállo बालो.

1. Jeto जैतो.
2. Sivráj सिवराज.

1. Chando चांदो of Dhormina.
2. Ritto रतो of Bahrmir, Veshálo, Mangtá.
3. Khetsi षेतसी of Chotun Síání, Ranígáum.
4. Hapo हापो of Druro Marúrí.
5. Kampo कुंपो of Numgeriá.
6. Nirbut नरबद् of Nún near Veshálo.

RAWU RITTOJI'.

Bhímo भीमो.

1. Kullo कलो
2. Vesál of Vesálo विसाल
3. Buggú of Mangta भगु

* Present Rawuls Chitr Sing, and Godur Sing.

Kulo कलो

1. Dúdo दुदो 2. Súrtán सूरताण 3. Udè Sing उदैसिंग

Rám Sing. रांमसिंग

1. Tezmál तेजमाल 2. Bhervdass भैरवदास Megráj मेगराज 3. Raj Sing राजसिंग 4. Jogh Sing जोगसिंग Venídáss वनीदास

1. Bhârmul भारमल 2. Prithíráj प्रथीराज 3. Sujáná सुजाणा

1. Sahibkhan साहबषान 2. Lallchund लालचंद 3. Kishndass कसनदास 4. Pubojí पबोजी 5. Kemojí षेमोजीं

1. Jessojí जसोजी 2. Víjo विजो

1. Másíng मासिंग 2. Jívojí जीवाजी 3. Mudú मडु 4. Súrto सूरतो 5. Shero सेरो 6. Udo उदो

Súp Sing सडुपसिंग 1. Dhírjí धीरजी 2. Jethojí जैठोजी 3. Salum Sing सालमसिंग

Kurná करणा

DHI'RJI'.

1. Tejmál तेजमाल 2. Himut Sing हिमतसिंग 3. Dhonkul Sing धोकलसिंग 4. Mehráj मेहराज

VI'JOJI'

Purtap Sing
प्रतापसिंग

1. Khánjí
षांनजी
1. Vánkídáss
वांकीदास
2. Phungar Sing
पंगारसिंग

2. Venaí Sing
वनैसिंग
1. Nithjí
नथजी
2. Muljí
मलजी
3. Púnjá
पुंजा &c.

3. Súr Sing
सूरसिंग
1. Indr Sing
इंद्रसिंग
2. Rúpají
रुपाजी

SU'RTOJI'.

1. U'mjí
उमजी
2. Venáí Sing
वंनैसिंग
Guzo
गजो
3. Bhákhur Sing
भाषरसिंग
1. Bádr Sing
बादरसिंग
2. Vágo
वागो

SHERSING.

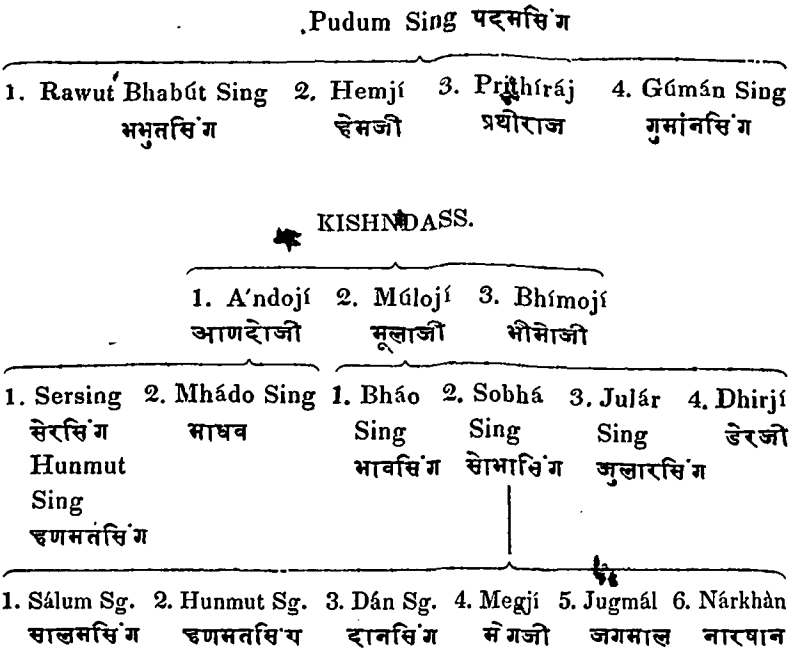
1. Bhugjí
भगजो
2. Rámá
रामा

U'DOJI'.

1. Sukho
सूषो
2. Samnut Sing
सांमनतसिंग

LALLCHUND.

1. Mánsing
मांनसिंग
2. Kánají
कांनाजी
1. Pudum Sing
पदमसिंग
2. Diljí
दलजी


Pudum Sing पद्मसिंग
1. Rawut Bhabút Sing भभुतसिंग
2. Hemjí हेमजी
3. Prithíráj प्रथीराज
4. Gúmán Sing गुमानसिंग
KISHNADASS.
1. A'ndojí आणदोजी
2. Múlojí मूलाजी
3. Bhímojí भीमोजी
1. Sersing सेरसिंग
2. Mhádo Sing माधव
1. Hunmut Sing हणमतसिंग
1. Bháo Sing भावसिंग
2. Sobhá Sing सोभासिंग
3. Julár Sing जुलारसिंग
4. Dhirjí डेरजी
1. Sálum Sg. सालमसिंग
2. Hunmut Sg. हणमतसिंग
3. Dán Sg. दानसिंग
4. Megjí मेगजी
5. Jugmál जगमाल
6. Nárkhán नारषान
BHI'MOJI'.
सूरजमल 1. Súrujmull
2. Srúp Sing सरूपसिंग
1. Akh आष
2. Samil Sing समेलसिंग
3. Jagus जागस
1. Anar Sing आनाडसिंग
2. Vágo वागो
3. Doná दोना
PUBA'JI'.
1. Háthíjí हाथीजी
2. Jorájí जोराजी
1. Pemjí पेमजी
2. U'rjun Sing उरजनसिंग
Shersing सेरसिंग
1. Anr Sing आनरसिंग
2. Múngrá मुगरा

KHEMOJI'.

1. Devájí देवाजी
2. Mukúnjí मकुंजी

1. A'idánjí आईदांनजी	2. Tsútrají चुतराजी	1. Júját Sing जुजारसिंग	2. Salum Sing सालमसिंग
Bhabhútá भभुता	Búdho बुधो		

FAMILY OF NAGAR RA'RDHRA'.

Jetmáljí, brother of Mullínáth, ruler of Shívsáná.

Phemkurun	पेमकरण	Bhákhur	भाखर
Ránáro	रांणारो	Páta	पातो
Súbram	सूभम	Ratn Sing	रतनसिंग

Vairísál	वैरीसल	1. Askerun आसकरण	2. Kulla Rl. of Gúrá कला
Rághudáss	राघवदास		Munordáss मनोरदास
Súrajmull	सूरजमल		Kes Sing केससिंग
Bullají	बलाजी		
1. Khemkurn खेमकरण	2. Sivjí सिवजी		

1. Sivsájí, सवाईजी	2. Bullájí बलाजी

Devi Sing दिवीसिंग		Kanjí कांनजी
		Vagjí वागजी
1. Hukm Sing हुकमसिंग	2. Amr Sing आमरसिंग*	Dolájí दोलोजी

1. Múlájí मलाजी*	2. Ekárájí इकाराजी*

FAMILY OF GU'RA' RA'RDHRA'.

Ráwut Kullájí
I'surjí ईसरजी
Thákúrshí ठाकुरसी
Sáhibkhán साहिबखान

1. Bhákhur Sg. भाखरसिंग 2. Súrajmull सूरजमल 3. Devídáss देवीदास 4. Sádúl सादुल 5. A'jojí आजोजी

1. Máldá मालदा 2. Jívojí जीवोजी 3. Juesing जैसिंग 4. Thákúrshí ठाकुरसी

1. Uubba Sing 2. Maun Sing

Surajmull
Ser Kurnn सेरकरण
Sívjí सिवजी
Sívjí सिवजी — Sáduljí
Kúshal Sing कुसलसिंग
Múljí मूलजी — 1. Dolájí दोलाजी 2. Sív Sing सिवसिंग 3. Prithíráj प्रथीराज
Tejsing तेजसिंग*

A'jojí

Devídáss
Vusundáss वसनदास
Júnájí जुनाजी — 1. Muknojí मकनोजी 2. Jetmáljí जैतमालजी

Those marked * are the present chiefs.

Alphabetical list of the towns and villages in Mulláná.

1. District of Báhrmir बाहडमेर.

Agóríyó	आगोरीयो	Gehún	गेहूं
Attí	आटो	Hemráj Kídhán-ní	हेमराजकीढां णो
Bhádhkí	भाधषा	Jálípá	जालोपा
Bhádres	भाद्रेस	Jessáí	जसाई
Bhotiyá	बछोतीया	Júná	जुना
Chotun	चोटण	Kápúrdhí	कापुरधी
Dhóríminá	धोरीमना	Kávus	कावस
Dhródhái	ध्राभाई	Keirárú	केराडु
Druró	ड्राडो		

Kháróri	खारोडी	Nimblá	नींबला
Koshíshir	कशीसर	Shinágú	सणाउ
Kúrló	कुडालो	Siyáni	सीयांणी
Lóháryío	लोहारीयो	Sivkur	सिवकर
Lugeró	लगेरो	Sunúrá	सनोरा
Lúnú	लुनउ	Súró	सुरो
Mábár	माबार	Tárátró	तारातरो
Mángtá	मांगता	Undhkó	उंधखो
Márúri	मांडुडी	Vándrá	बांदरा
Mímgeríyó	मुंगेरीयो	Veshálo	विसालो
Nagúrdá	नागुडदा	Ránígám	रांणोगांम
Nimbáisr	नींबासर		

2. District of Kótrá कोटडा.

Aklí	आकलो	Kótrá	कोटडा
Arung	आरंग	Megháró	मेघारो
Bálásir	बालासर	Mókháp	मोषाप
Bhíyásir	भीयासर	Múngáú	मुनगाउ
Bhíyár	भीयार	Múllingól	मलंणगोल
Bhímbhudhá	भीमभधा	Nágúrdá	नागुडदा
Bulái	बलाई	Nígulhuri	
Chóchrá	चाचरा	Púsudh	पुसध
Dhárúwí	धारवो	Rájrál	राजराल
Gúngá	गुंगा	Ráwutrógám	रावतरोगांम
Hurúwá	हडुवा	Rutkólíyó	रतकोलीयो
Ják	जाक	Sáth	साथ
Jámflí	जांफली	Sáwálú	सवालु
Jáseró	जासरो	Sekún	सेकुन
Kánásir	कानासर	Sív	सिव
Kásmer	कासमेर	Tálá	ताला
Khóárl	खाडाल	Undhú	उंधु
Kódhíyàsir	कोधीयासर	Víshú	वीसु

3. District of Mhewá मेवा.

Akundí	आकणदो	Bháthó	भाठो
Ashádhá	आसाढा	Bhímurlái	भीमरलाई
Avári	आवाडी	Bhulkhári	भलखाडी

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Akdaró	आकड्डो	Kher	सेड
Bhúnká	भुंखा	Khókhursur	खेखरसर
Bujávush	बजावस	Kherintló	खेरंटाओ
Búríváló	बुडीवालो	Khutú	खटु
Chándesró	चांदेसरो	Kumithái	कमठाई
Cainpúró	चेनपुरो	Kólú	कोलु
Chíbí	चोबी	Kólúr	कालर
Chókhá Ridhání	चोखारीढांणी	Kurná	करणा
Dhángrió	धांगरीओ	Lápúndró	लापुंद्रो
Dhundhálì	धंधाली	Loíró	लोईडो
Drúgsiró	डूगसडो	Mándhávush	मांधावस
Dhunáuvá	धनाउवा	Míknrná	
Drákhá	द्राखा	Míthó	मीठो
Dúdhwá	दुधवा	Muláwó	मलाउवो
Gádesró	गादेसरो	Mulínáthróstáhn	मालीनाथरोस्थान
Gól	गोल	Nagar Mhewa	नगर मेवा
Goánnó	गोअंणो	Nákóró	नाकोडो
Gurárídhánní	गाडारीढांणी	Nímbá ridhánní	नींबारीढांणो
Gurlí	गरली	Nowsur	नवसर
Hírá ridhánní	हीरारीढांणी	Pádrú	पादु
Hódhú	होधु	Páucherídhánní	पांचेरींढांणो
Hurun	हरण	Preú	प्रेउ
Jájúó	जाजुओ	Punaúrá	पनाउडा
Járúkhó	जारूखो	Riteú	रतेउ
Jákhrá-ridhánní	जाखडारीढांणो	Rúpádekapaleá	
Jerlá	जेडला	Sájíyálí	साजीयालीं
Jussól	जसोल	Shàmbró	सांबरो
Júndh	जुंध	Sher	सेर
Kálliwá	कालीवा	Shímáliyó	सीमालीयो
Kalvurí	कालवडी	Shimírá	समीरा
Kánvur	कांनवड	Shinlí	सणली
Kántló	कांतलो	Sindhrí	सणधरी
Káspá	कासपा	Sintro	संणतरो
Kesúlá	केसुला	Sóbhávush	सोभावस
Kesúmlà	केसुमला	Sódhárídhauní	साढारीढाणी
Kítpálá	कीतपाला	Sowáú	सवाउ
Kíyár	क्यांर	Sunlá	सणफा
Khíphsir	खोपसर	Sumurkhíyó	समरखीयो

Táprá	टापरा	Válásir	वालासर
Tilwárá	तलवाडा	Vámsín	वांमसीण
Timávush	तमावस	Vaytú	वायतू
Uturní	उतरणी	Vedálíó	वेदालीओ
Vághúrí	वाघुडी	Vórávush	वोरावस
Vátárú	वाटाडु	Vuríyó	वरीयो

4. District of Rárdhrá राडधरो.

Alumpuró	आलमपुरो	Lóláúvá	लोलाउवा
Bhákhurpuró	भाखरपुरो	Lúbhávush	लुभावस
Búrásun	बुरासणा	Mandhávesh	मंधावस
Dángríyá	मांगरीया	Mórsím	मोरसीम
Dhábr	धाधड	Mundávló	मंधावलो
Dhándhelávush	धांधलावस	Nagar Rárdhrá	नगर राडधरा
Dhímbrí	ढींबडी	Nirmóhí	नरमोई
Dúdávush	दुदावस	Pádrú	पादरु
Gándví	गांदवी	Páyilá	पायला
Gáliyó	गोलीयो	Póyilá	पोयला
Góliyá	गोलीया	Ratnpuró	रतनपुरो
Gurá Rárdhrá	गुडाराडधारा	Rurwí	रडवी
Gursá		Sílú	सोलु
Hurá		Tántró	तांतरो
Intádó	इंटादो	Tukíyó	टुकीयो
Jálíkherá	जालीखेडा	Undrí	उंदरी
Júndh	जुंध	Váteró	वाटेरो
Khúdháló	खुधालो	Vántá	वाटा
Khungdháló	खंधालो	Vedosníyó	विदोसणीयो

May, 1838.

III.—*Translation of an account of the Kattees taken from the mouths of their own genealogists. Prepared for the Bombay Geographical Society,* By James Erskine, Esq., C. S.

About five thousand five hundred years ago, there reigned in Hustinapoor (or Delhi) seven Kings, who had two sons named Cheetra and Wicheetra, the former of whom had three sons named Pandow, Dhutrasht, and Weedoor, Pandow being childless and Dhutrasht

having one hundred sons, the former gave the kingdom to the latter, and retired into the forests for the purpose of performing *tup*, * and whilst these five sons were born to him, he died shortly afterwards, upon which his widow returned to Delhi with her five boys. At this time six of the hundred sons of Dhutrasht conducted the administration of the affairs of the kingdom, one of whom Doorjdhun sat on the throne. His cousins, the five sons of Pandow, having received from him the city of Agra for their subsistence, they proceeded to that place accordingly. Their names were as follows, 1 Joodeeshtur; 2 Bheemsya; 3 Urjoon; 4 Suhdew; 5 Neekool.

They were also called Pandows collectively, after the name of their father ; or rather being five in number, and possessing superior powers, they were designated *Panch-dew*, a term which was afterwards corrupted into Pandow.†

Raja Doorjdhun, remarking the supernatural powers with which the Pandows were gifted, and fearing that they would ultimately wrest the throne from his family, determined upon procuring their banishment, as being the best mode of preserving his kingdom. His maternal uncle Sukoonee, then advised him to challenge the Pandows to a game of *chowsur*, and employ him (Sukoonee) to throw the dice for him, whereby he would surely win, as he had the power, derived from the blessing of a Rooshee, to throw any number he chose. The Pandows being sent for in pursuance of this advice, they accepted the challenge on condition that the loser should live in secret exile for the space of twelve years, and one more year in some city to which the penalty of doubling the period of his banishment was attached, in the event of the winner succeeding in apprehending him within that time. Both parties assenting to this stake, Doorjdhun and the eldest of the Pandows, Joodeeshtur, played the game, and the former winning it as Sukoonee had predicted, the five brothers withdrew to remain concealed in forests for the period of twelve years, and one year more in some city. The Pandows accordingly passed twelve years in concealment in the deserts, and at the commencement of the thirteenth year, they arrived in the city of Wyrath Nuggur, (or Dholka) where they were afforded a secret asylum in the palace of the Raja, so that the discovery of their retreat must have been a matter of great difficulty.

Jemutmal who had been ordered to discover and apprehend the Pandows by Doorjdhun, happening however to visit Wyrath Nug-

* तप Penance.

† This account differs slightly from the mythological history of the Pandows, &c.

gur in prosecution of his search, was there killed by the brothers; and the death of Jemutmal coming to the knowledge of Doorjdhun, he made certain that Pandows were those who had destroyed him, as no others could have done it. In consequence Doorjdhun in person soon arrived before Wyrath Nuggur with a large army. Having encamped here he consulted with his friend, Raja Kurrun, the offspring of the sun, as to the best mode of getting the Pandows within his power. The device suggested by Kurrun was to carry off the cattle of the city which would compel every true Rajpoot within the walls to come out for their recovery, and the Pandows being true Rajpoots, their seizure by this means could be easily effected—but as Doorjdhun's army was composed of Rajpoots, by whom it is considered a disgraceful act to steal cattle, Kurrun added that other people were necessary for that purpose. He therefore made a number of images with the filth of his body, and framed horses of wood, into both which he infused the principle of life, and the men thus created, he called *Kat*, which signifies filth or wood, the materials of which he had used on the occasion.

The *Kat* or Kattees thus created having performed the service required of them, the Rajpoots of Wyrath Nuggur, among whom were the Pandows, issued out and gave battle, but as this took place the day after that on which the period of banishment, 13 years, had expired, the discovery of the brothers did not involve the penalty of doubling the period of their exile. The fight being over, the Kattees applied to Doorjdhun for the means of subsistence and a place of residence, upon which he gave them Pawardess * situated between Cutch and Sinde, and directed that they should provide for their maintenance by cultivating the lands thus assigned to them. Having obeyed this order, the tribe in course of time comprised the following branches: 1 Patgur; 2 Manjurria; 3 Pandwa; 4 Hoodoor; 5 Baburya. The history of these branches is not however correctly known.

When the Kattees first settled in Pawardess, a Rajpoot named Wala was an inhabitant of it. Sometime afterwards, as the Jam of Bhooj was passing through that district with a large army, which he was carrying against Nuggur Parkur, he ordered Rajpoot Wala and the Kattees to accompany the expedition, and they accordingly joined him with eighteen hundred horse. On the return of the army from Parkur, it encamped on the banks of the Runn which it had crossed, where no shade was to be found except that afforded by

* There is a district in Cutch called "Pawur" or "Pawur Desh"

a single Peeloo * tree, which Rajpoot Wala and the Kattees accidentally seeing, took possession of. They were however, ordered to give up the tree for the use of the Jam, and on Rajpoot Wala's refusal to do so, on the plea that he never quitted his quarters by compulsion, he and the Kattees were ejected from the place by the Jam's troops, and that prince's tents were pitched there. Wala Rajpoot showed his indignation at this treatment, by sitting in the sun without shade or cover, and he made a secret vow not to touch food or water till he had killed the Jam, or sacrificed his own life in the attempt. The Kattees endeavoured to dissuade him from his purpose, by representing the Jam as the greatest sovereign in the country, but without effect. Wala Rajpoot was not to be shaken from his design, in prosecution of which he, at night, accompanied by a hundred horse, proceeded to the tents of the Jam, and having dismounted at the door entered in alone with his drawn sword, and put that prince and his six brothers to death. After which deed he returned to his own camp, and shortly afterwards hearing noises proceeding from the Jam's troops which denoted their knowledge of the murder of their master, he and the Kattees took to flight, and retired within the fort of Pawur in their own country. They had not however, been allowed to escape with impunity, for the Jam's troops had quickly pursued, and were now besieging the fort in which they had sought refuge.

The deceased Jam's successor soon joined the army from Bhooj and conducted the operations of the siege in person. Wala Rajpoot and the Kattees were at last forced to resort to negotiation for their safety. With this view they deputed two devotees, a Rajgur and Rawul, to accommodate matters with the Jam, and apologize for the fatal event which was the subject of hostilities between them. The Jam assented to their wishes on condition of their giving him the daughter of a Kattee in marriage. This was complied with, and the Jam was invited to enter the fort and take up his abode there with an escort of about two hundred horse, after dismissing his army. On this request being acceded to, and after the return of the force to Bhooj, the Jam was lodged with four or five of his attendants in a respectable place within the fort, and the remainder of his followers distributed in parties of five each in different quarters of the town, on pretence that their lodging in one place together would interfere with the preparations for an entertainment which had been set on foot. The Jam and his people were feasted and most hospitably

* Salvadora Persica.

treated for the space of ten days, during which Rajpoot Wala and the Kattees had matured a conspiracy for their destruction. Finding at the expiration of the tenth day, that the Jam and his party were lulled into confidence and insecurity, they determined to put them to death next morning. The signal agreed upon for the general massacre was the sound of a drum at a fixed hour. Accordingly the Jam with his followers were put to death next morning, in different parts of the city. One man alone was allowed to escape with his life, for the purpose of carrying intelligence of the fate of his companions, and him they deprived of his nose, ears, and tongue. Before he could have reached Bhooj, however, Rajpoot Wala and his companions had decamped to Thana Kundola, where they were soon followed by the new sovereign of Cutch, who had been called to the throne from the obscurity of a village, as soon as the fate of his predecessor was known. On the approach of the Jam's army as far as Wandya and Mallia, Wala Rajpoot and the Kattees became greatly alarmed, and despaired of their lives, and in their extremity they supplicated the interposition of their god, the sun. Wala Rajpoot falling asleep whilst in earnest and deep meditation on his fate and that of his companions, was favored with a vision in which he was directed by his household god the sun, to seek next morning either in a room or under a certain milk bush for two *ludoos* * and a chaplet of flowers, which, if he found on the spot, indicated he should be confident of victory in the contest which he apprehended. The dream was realized in the morning, but Wala Rajpoot's companions to whom he had communicated the circumstance proving incredulous, he proposed that they should remain there another night when he assured them their god would no doubt manifest his favor towards them again. Accordingly, that night not only Wala Rajpoot, but the whole of his friends were honored in their dreams by a visit from the sun, who directed them to seek in a certain place for a golden lance, which they should regard as a certain token of victory, and of the personal aid of the Sooruj Dewtah in the approaching battle. Finding this vision verified in the morning, Wala Rajpoot and his companions, confident of success, prepared themselves with one accord to fight to the very last. In the morning they took up their position in the battle field, and awaited the onset of the Jam. The near approach of that Prince's army was announced by the sound of the kettledrums, and in a few minutes the enemy appeared marching towards them. The Sooruj Dewtah was now seen with a

* Sweetmeats.

golden lance in hand and mounted on a grey charger. The god placed himself at the head of the Kattees, and led them on to the charge. The Jam's army was overthrown and totally defeated, and an immense booty of elephants, horses, &c., remained with the conquerors. The Jam himself retreated hastily to Bhooj.

The Kattees with Wala Rajpoot returned to Thana Kundola, and there erected a temple in honor of their god the sun, which still exists.* From the settlement of the Kattees that part of the country is called Katteewar.

After the above events, Rajpoot Wala or Wala Vooch, who was commonly called Putgooroo, married Roopdeh the daughter of a Kattee. By her he had three sons, viz. Wala, Khacher, and Khooman, who with their father, are the progenitors of seventy-two tribes of the Kattee race. The descendants of Putgooroo are distinguished by the appellation of Awrutiya, and those of his three sons by Roopdeh are called Sakhaeet.

The Sakhaeet tribes are as follows † :—

1 Khacher Wala
2 Khooman Wala
3 Wala Wala
4 Leepa
5 Bhojuk Wala
6 Gopaluja
7 Kurpura, so called from the head of the tribe having had his hand cut off.
8 Deroceya Wala Mechap
9 Bogra Bapechap
10 Laloo
11 Mun (from their having pleased the King.)

* Captain Jacob visited this temple, and has given me the following account from a Gosaiyn in charge, a Charon and a Kattee. "They attributed the erection of the temple to Lakha Phoolanee, a Rao of Cutch, exceedingly ancient, who conquered the country and built round it an immense city, forty-eight Coss in circumference, its gates being Halwud, Nuyalee, Soodnee and Choteyla! Further, that he was slaughtered by his nephew, on which the Babrias succeeded in assuming the sovereignty over that part of the country: That the city was afterwards destroyed, and the temples greatly injured, one altogether thrown down; the idols broken at the Mahomedan invasion about a thousand years ago, and the temple robbed of inscriptions engraved on a stone tablet let into the wall, as also the corner of one of the idols containing the date broken off by some European gentlemen about eight years ago"—The only trace of the inscriptions Captain Jacob could find, were in, to him illegible, Sanscrit characters on the pedestal of the idol, where the date has been fractured as mentioned; and afterwards in the same character on the exterior of the sacristum to the North, scarcely legible from age.

The inscription requires more minute scrutiny; and either Captain Jacob or myself will take an early opportunity of attending to it.

† A census of the different tribes is being prepared for the information of Government and the Honorable the Court of Directors, which I should be glad to furnish when permitted.

12 Hoodur
13 Jogeeya, originally Khooman, but so called from intermarrying with Jogees, in memorial of which they still wear cloth of the color of ochre, like the Jogees.
14 Raduriya
15 Purdur
16 Chandoo
17 Chandurd
18 Dand, originally Khacher, but so named by a king.
19 Manuk Wala
20 Ratudka Khacher
21 Koondaleya Khacher
22 Vukma Wala
23 Waykha Wala
24 Chansoor Khooman
25 Jhobuliya, originally Khacher, but so called from their residing in a village of that name.

The Awrutiya tribes are,

1 Geeda, Vadel's descendants.
2 Dhandul, originally Rahtore Barwuttyas, from Jodhpoor.
3 Chowra
4 Khowur, originally Mukwana Rajpoots, excommunicated from their cast.
5 Surowla, a branch of the Dhandul.
6 Besiya Boreecha
7 Vechiya
8 Manguriya
9 Turgowriya, from the Wadel Rajpoots.
10 Bhewla
11 Veyghur
12 Khoreecha
13 Dhakra
14 Sekhwa
15 Teetoocha, from the Wadel Rajpoots.
16 Jativurra
17 Patgura
18 Pandwa
19 Maya
20 Gooliya
21 Leekhra
22 Mukwana, (Rajpoots excommunicated from their cast.*)
23 Sasur
24 Koteela
25 Veroo
26 Ball
27 Jobuliya
28 Malla
29 Jhanjuriya, incorporated with the Dhanduls.
30 Babhareea
31 Tadhana
32 Toriya
33 Nata
34 Wauk
35 Baburiya
36 Dangur
37 Ulloo, originally Choowan Rajpoots, excommunicated from their cast.†
38 Dhananee incorporated with the Dhanduls.
39 Rhareriya Ditto
40 Vurmuka Ditto
41 Geegoya

* By intermixture with Mahomedans, as the Jhalla tribe of Rajpoots, surnamed "Mucthwana" and also the Jaizale.
† Probably on the same account as those above mentioned.

42 Koleeya incorporated with the Baburiya.
43 Baburiya
44 Bhamla
45 Kagra
46 Loda
47 Hattee

Thus there are twenty five Sukhaeet, and forty seven Awrutiya tribes.

Rajcote, May 24th. 1838.

IV.—*An account of the City of Balkh and its neighbourhood. extracted from Persian Authorities.* By James Bird, Esquire.

In the absence of any detailed account of Balkh and its neighbourhood, some information on this interesting region, supplied by the Persian tract, lately transmitted to the Geographical Society by Captain Burnes, cannot be without interest at the present moment. This geographical tract, as stated in the preface, is an extract from the third section of a history of Balkh, by Abdallahbin-Kasim Alhusaini, which was copied from another history, written, in Hej. 676, A. D. 1277, by Aboobiker-bin-Doad, who was the Shaikh-al-Islam, or chief of the Mohammedan religion. Captain Burnes calls it the Jamia-Ul-Ansab,* and states that he procured the work from a *Mullah* of Kabul, who received it from the Wali, or chief of Tash Kurghan, the capital of Khullum. It contains an account of the several traditions regarding the supposed founders of the city of Balkh; the first Mohammedan conquests, and subsequent state of the country; the great idol temple of Balkh, called Naobahar; its mosques, tombs, gates, and changes of its buildings, with notices of the river of Balkh and its distribution to the several villages; the trade of the city, and the mines and passes in the neighbourhood. The style and arrangement of the work being faulty, and ill adapted to the taste of European readers, I have endeavoured to arrange the information it contains under the following heads.

General outline and aspect of the Country about Balkh.

Rivers. It is here stated, that the water of Balkh comes from Aolang, and that the rivers of Balkh having passed from hence, flow

* Mr. Wolff, at page 229 of his travels, mentions the Majmao-al-Ansab, or collection of genealogies, which is no where alluded to by name in the present work, though the Majmao-al-gharaib, or collection of wonders is frequently quoted. It was written in the time of Jani Beg of Sind.

by Anderab and Halahjird in five streams,* which descending from the vallies above into the lower country, continue their course from south to north towards Balkh. In the opinion of Mohammedan writers and physicians, the water of the Balkh-Ab, or proper river of Balkh, is accounted a sovereign remedy for insuring long life, because it flows from the south towards the Pole; and its length is said to be fifty pharsang, or about one hundred and fifty miles, which appears to be nearly the breadth of the valley, as we learn from other sources.†

This river, immediately after having issued from the Darah, or valley where it rises, is distributed into eighteen streams. ‡ The division of the river of Balkh into these eighteen canals takes place in the following order. Above the bridge of Adam Bikri, usually called the bridge of Ilchi Khaoaja, six of these take their origin, and are known by the names of the Nahr Shahi, Kadr, Siyahjird Balkh § Dastagird, and Chimtak. Lower down than the above bridge, the dam, or reservoir of the Nahr Mushtak, Isfahan, Abdullah and Bakhshawar, is situated; and the reservoir of the Nahr Arghandab, Faizabad, and Aliabad, is still lower down, but above the reservoir of Sokhta.

The five remaining canals are those of Adina Musjid, the Karajah, the Yurlang, Faot, and Shaikh Sharik, which have their origin at the village of Sar Panchah. Other streams besides these go to the tract of country about Akhchu. It is also stated, that the Nahr Shahi, Kadr, Siyahjird, Balkh and Mushtak flow on the eastward, and environs of the city, and that the other canals pass to the westward, being distributed to two hundred and twenty-eight villages in the following order:

* These are the five rivers, which, in the opinion of Arabian geographers, compose the Oxus, and are delineated in their maps as joining this mighty stream; but the river of Balkh is not considered one. The upper district of the Purwan valley, according to Dr. Lord's late report, is called Ulung, and the mountain pass over it Sir Ulung. Ibn Haukal says, that Halawird is a town in the hilly part of the country of Balkh.

† Mr. Elphinstone states, that the province of Balkh is from a hundred to a hundred and twenty miles in breadth, (from north to south), and two hundred and fifty miles in length (from east to west); but Mr. Bentink in his notes on Abulghazi Khan's history of the Tartars, says, that it is three hundred and sixty miles long, inclusive, as appears of the province of Khutl, between the rivers of Wakhsh and Badakhshan, not considered as part of Balkh by the former authority.

‡ Both Captain Burnes and Munshi Mohun Lal, mention in their works that the stream of the Balkh river is divided into eighteen canals, of which twelve are still open, according to the authority of Mir Izzat Allah in his travels beyond the Himalaya.

§ Dr. Lord, in his late report, speaking of the pass of Ghorband, says, "but on reaching Siyagird, the hitherto uniform tints of the mountain were seen to be variegated with red, green, ashen grey, which on examination we found to be produced by red ochre, indurated decaying green stone, and strata of volcanic ashes.

Nahr Shahi	to villages 10	Nahr Bákhshawar	to villages. 10
Kadr.....	Ditto..... 17	Arghandab..	Ditto..... 16
Siyajird...	Ditto 17	Adina Musjid	Ditto..... 13
Balkh....	Ditto..... 21	Karajah....	Ditto..... 8
Dastajird..	Ditto..... 10	Yurlang....	Ditto..... 5
Chimtak...	Ditto 12	Faot.....	Ditto..... 17
Mushtak...	Ditto 5	Shaikh Sharik	Ditto..... 10
Isfahan...	Ditto 10	Faizabad...	Ditto..... 13
Abdullah..	Ditto 26	Aliabad....	Ditto 8

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Besides these, eighteen villages are watered by a streamlet in the valley of Kheibar, and there are several others in the district of Akhchu. Our author states, that the Yurlang irrigates the lands of Salburan, and that the Faot is distributed to Minglik, places mentioned in Captain Burnes's map.

Mountains and Vallies. The country of Balkh, which is extremely fertile, presents a succession of hilly vallies, on the south and east, opening into level plains towards the mouths of their different rivers. According to Persian authorities, the city is situated on level ground at a distance of four pharsang, or twelve miles, from the mountains, and twelve pharsang, or thirty-six miles, from the Oxus; but Captain Burnes states it is only six miles from the hills. On the south it is bounded by the high mountains of Hindûkûsh, over which rough and difficult passes lead into India ; on the north it has the river Jihun or Oxus; and is situated between Badakhshán and the desert of Khwárizm on the east and west. Only two passes are mentioned by our author, the first leading into India, and the other into Turkistan, but no particulars of the route to either are given. The most common route into Turkistan leads along the Oxus by Khullum, Taikan, or Talikhan; and the ones into India, which were formerly most frequented, are the passes by Bamian, or Ak-robat, and Panjhir. Both are delineated in the accompanying Arabic map, taken from the geographical work named Masalik-wa Mumalik. The former, which lies furthest to the N. W. conducted the traveller by Madir and Kah, to Bamian* a distance of ten stages; and the other, a distance of twelve stages, led by Khullum, Seminjan, Anderab, and Jarianah to Panjhir.

From late information, we learn that the general line of the Hindûkûsh mountains, on the north side, runs east and west, and at

* Captain Burnes and Munshi Mohun Lal took nine days to travel from Bamian to Balkh by the pass of Dindani Shikan, and the estimated distance in the Journal of the latter is given in detail, amounting to one hundred and ninety miles.

right angles to the direction of the streams that join the Oxus, and this elevated table land is cut into numerous vallies, the longitudinal axis of which is in the same direction.

Natural geography.

The information given under this head by the author, is very scanty, and is confined to a notice of its mineral productions, which are said to be gold and silver,* obtained from mines in the hills, and the streams of the country. Copper, lead, alum, salt and sulphur, with the ruby of Badakhshan are mentioned as the produce of these hills.

Historical Geography.

The country of Balkh, under the designation of Bactria, has been celebrated, in the East from the remotest antiquity, and is now known to the orientals by the appellation of Om-al-Balad, or the mother of cities. It has, in their veneration, the second if not an equal place with Mekka, which they name Om-al- Kora, or the mother of towns. Numerous are the different Mohammedan traditions, regarding the origin of Balkh, and the names of its supposed founders. Adam, Cain, and Aiyub, or Job, are severally named as the builders of the city, the foundation of which however, is, with more truth, assigned by others, to Kaiumars, first of the Peshdadian dynasty of Persia, or to Gushtasp of the Kaianian family, and the same as the Hystaspes of the Greeks.

In the small historical work, called Malik Shahi, it is related that Balkh was built by the Tubbaa, or kings of Arabia Felix, who were of the idolatrous tribe of Aad; and this tradition agrees with what Diodorus Siculus relates regarding the expedition of Osymandias from Egypt into Bactria.

Amidst these contradictory accounts our author, in order to reconcile them, adopts the opinion of Mutawakkil-bin-Hamran, that Balkh was twenty-three times destroyed and twenty-two times rebuilt; and that therefore the several traditions relative to its founders may be correct.

Prior to the commencement of profane history, and the age of Herodotus, it had become a place of great celebrity in the East, and being the most eastern province of the Persian Empire,

* In Dr. Lord's report to which frequent reference has been made, it is said, "that in the micaslate, immediately over the entrance of the Ghorband pass, and on the very summit of the hill, occurs a vein of silver ore, which however appeared to me so poor, that it would scarce pay the expense of working. I heard of a much richer vein in the pass of Panjhir, which was said to have been worked to a great extent in the time of the Choghtais."

appears to have obtained the name of Bactria, derived as they say from the Persian word Bahktar,* signifying the East. Among the Mohammedans it is usually called Balkh Bami, which may be translated the terraced Balkh ; and was probably applied to designate the nature of the mountains of Hindûkûsh, or Caucasus ; which, in a succession of hilly ranges, on the North side, descend from an elevation of nine or ten thousand feet to the plain of the Oxus. In the middle of the sixth century before Christ the Bactrians, after having boldly opposed the Persian army under Cyrus, or Kaikhosrao, who had returned from the conquest of Lydia, voluntarily surrendered their country to his power. Soon after, and not long prior to the time when Cyrus was slain, in the war against the Massagetœ, his younger son Tanyoxarces, the Smerdes of Herodotus, was constituted Governor of the province ; but, he having been secretly murdered by order of his brother Cambysis, the country was next ruled by one of the Magi who had been substituted in his stead. The last is the Smerdes of other classical authorities, and is thought by some to be the same as Lohorasp, from the corruption of whose name Hyde thinks, Bactria derived its appellation of Zariaspa.

During the reign of Darius Hystaspes, Bactria, which formed the twelfth satrapy of the Persian empire, was a place of banishment for captives. The ancient Bactrians, who appear not to have differed much in manners from the Scythians, most resembled the Medes in the covering of their heads, and were indeed a branch of this Persian stock, mixed with Greeks and other foreigners. † The Asii, who, with the Tochari, Pasiani, and Sacarauli, overturned the subsequent Greek kingdom of Bactria, about one hundred and twenty-five years before Christ, are esteemed by philologists to be the same people as the Ossetes, ‡ inhabiting the Caucasian

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† Professor Rask, in his remarks on the Zend language, says that its grammatical structure, and system of inflexions correspond not only with the Sanscrit, but in some instances approach nearer to the Phrygian class of languages, (that is to say, Greek and Latin, with their different dialects) ; in others it is quite peculiar, which seems to show that it is a different language, to be arranged between the Sanscrit and Greek. R. A. S. Transactions. Vol. III. page 531.

Captain Burnes, in a late account of the Siah-posh Kaffirs, transmitted to the Governor General, states, that in the eight villages of the Nijrow vallies, situated in the Kohistan of Kabul, and East of Panjhir, the Pashi language is spoken by the people, and bears an evident affinity to the language of the Kaffirs, who claim for themselves a Grecian descent. The eight village's name, are, 1 Eshpein ; 2 Eshkein; 3 Sondur; 4 Alisye; 5 Ghyu ; 6 Doornama ; 7 Durai Potta ; and 8 Mulaikeer; the inhabitants of which are the remains of the Pasiani, who assisted in the overthrow of the Greek kingdom of Bactria.

‡ Throughout the article, quoted in the previous note, Professor Rask maintains that

mountains on the Black sea ; and the connexion of their language with Persian appears to establish their family descent. In ancient times the Medes were named Arii, and appear to have extended the appellation of Aria to the whole tract between Assyria and India; and even at this day the Ossetes, descended from the Alanni, a branch of the Asii, are known by the name of Ariani. Their ancestors the Asii, who may have obtained their name from the Sanscrit Asa, signifying a bow with which they were armed, are according to Abel Remusat mentioned by the Chinese historians as inhabitants of the country of Wan or Sogdiana. From these facts we conclude that the language of ancient Balkh was the Zend; though our author, in the geographical tract which is the subject of this article, tells us that the Deri, the courtly dialect of the ancient Persian language, was that which was vernacular in the country : and adds, on the authority of the Ajaib-al Maklukat, that all the inhabitants were idolaters, until the period of the Mohammedan conquest, under the Khalif Osman. If our author means that Deri was the vernacular language of Balkh, when this conquest took place, the information is probably correct, as Beharam-gaur, fourteenth of the Sassanian kings, superseded the Pehlvi dialect, by the use of the more polished one called Deri, which appears to have been the dialect of the province of Fars or Persia proper. This change was effected in the end of the fourth century of our æra, and it is scarcely credible that this language could have been vernacular in Balkh, though it may have been employed in epistolary correspondence and in business. The inscriptions on the numerous Bactrian coins, found in the country about Kabul, and so well illustrated by the ingenuity of Mr. James Prinsep and Mr. Masson, prove, that from before Christ 195, and in the reign of Menander, fifth of the Greek Bactrian kings, who possessed the country after the death of Alexander the Great, a language following the Zend inflexions, and containing words from the Pehlvi, or Arabic stock, was in common use. The character also, in which it was written, was the Bactrian form of Pehlvi.

The Asii, with the appellation of Sacæ added, were the same people as the Assaceni, whose metropolis was Massaga, and which

Zend is the language of ancient Media ; and says that, in addition to the proof of this afforded by the cunieform inscriptions of Persepolis being in Zend, another circumstance which may be adduced is the dialect of an Iranian tribe, called by the Georgians Osi, by the Rusians Ositinzi, living on the very summit of Caucasus, at present without any particular religion, and supposed, by Mr. Klaproth, (in his journey into the Caucasus and Georgia), from historical probability to be an ancient Median colony.

appears to have been situated between the Cophenes, or river of Kabul, and the Guræus, or river of Kashgar. They were, according to the Chinese historians, addicted to commerce; education was much attended to among them, and it is a curious fact that the name of Massagada Raja, is found on coin No. 19 of the collection published, by H. H. Wilson, Esquire, in the 17th Vol. of the Asiatic Researches of Calcutta. It is a well executed piece of money, and the inscription around the head of the prince is in the ancient or Lath character of Sanscrit. The intimate connexion, therefore, which philologists have observed between the Zend and Sanscrit languages, and the connexion of the former, in many of its radical words, with pure Persian, may be explained without the supposition adopted by English orientalists, that the Zend was forged and borrowed from the Sanscrit.

After the overthrow of the Greek kingdom of Bactria, by the Asii and Tochari, little is known of the state of the country, under the Parthian kings; the first of whom Arsaces, who rose into power about the period when the Greek Bactrian kingdom commenced, is said by Armenian historians to have claimed descent from Abraham by Keturah, and to have established his power in the city of Bahl (Balkh), in the land of Cassæi, * the same as the Cossea of Diodorus Siculus. Cossea or the Caucasus appears to have obtained its name from the tribe of Khasas, or Kas, mentioned in the Kerna Parva of the Mahabarat, and also by the Emperor Baber in his memoirs.

The conquest of the country, south of these mountains, is mentioned in Ma-twan-lin's account of the Great Yue-che or Indo-Scythians; who appear to have possessed it from B. C. 126 to A. D. 222, when it became subject to the Sassanides. Sucessive † Scythian tribes of the same family as the Asii, though nominally bearing allegiance to this dynasty of Persian kings, appear to have pushed on their conquests towards India, of which country they were in possession when Cosmas Indicopleustes visited it in the middle of the sixth century of our æra. They are mentioned by him under the name of Hunni; are known to classical writers as the Euthalites; are called by Arabic authors Hayatelahs; and, by the Hindus, Haihayas.

Ardashir, the son of Babak and first of the Sassanides, having dethroned Ardevan, or Artabanes, fourth of this name among the

* See Avdall's history of Armenia. (Vol. 1st p. 57).

† See Chinese account of India in Prinsep's journal for January 1837.

Parthian kings, renewed with great splendour the ceremonies and ritual of the Magian religion, and took possession of Bactria, with other dependencies of the empire. According to the history of Nikbi-bin-Massaud, written in the middle of the thirteenth century, the temple of Istakhar had been constructed by order of Gushtasp, who built there a *dukhma* in which the Zend books were placed with great honors. As the religion of the Persians, and the books of Zoroaster, during the time of Alexander and the subsequent Parthian kings, had been corrupted and lost, the *Zend-Avesta*, some think, was compiled from the recitation of the aged *Mobids;* and soon after the commencement of the reign of Ardashir Babegan, the magnificent idol temple of Balkh, called Naobahar, to which the people of India and China made pilgrimages, was, on the authority of our present author, built, and dedicated to the rites of this religion; which, on the side of India at least, seems to have partaken of the superstitious practices of the Hindus.

Beyond a few detached notices, there is nothing authentic known regarding the state of the country under the Sassanides; but, in the quarrels of Hormuz and Firoz, the sons of Beharam-gaur, the *Hayatelahs* or *Euthalites*, seem to have played a conspicuous part, and to have extended themselves to India; where, in the middle of the fifth century, they appear to have been in possession of Valabhipur in Kattywar. Haytal, their original country, comprised Balkh, Tocharistan, Bamian, Baklan, Badakshan, Andekhud and Shuberghan.

The fate of the Persian empire was irrevocably sealed by the defeat of Yezdijird, in the battle of Nihawand, A. D. 642 ; and though this unfortunate prince, the last of the Sassanides, sought and obtained assistance from the Khakan of the Turks, he waged an unsuccessful war against the Mohammedan general Ehnif, who, by direction of Omar, had invaded the province of Khorasan. Dominion had passed from the race of Sasan, and Balkh became the possession of their Mohammedan adversaries. The account of these changes is given here from the tract presented by Captain Burnes.

"Historians relate that Ehnif the son of Keis, was the first among the followers of Islam, who in time of Omar, passed the river Jihun (Oxus) and conquered Balkh; but some say, that it was first subdued by Said, the son of Osman. Abdulmalik bani-Omar, indeed says, "I am of those who first conquered Balkh, and was in the army of Said, who in the time of Moaviah, led the men who took the country, and induced the inhabitants to receive the true faith." It is also related of Lais, the son of Said, the Egyptian, that, in the year of Hej. 90,? A. D. 709, the conquest of Bokhara was effected through him, and that, in the time of Abdalmalik, the son of Merwan, the subjection of Balkh

followed. Subsequently, during the government of Hijaj, Katiba the son of Muslim, marched to Balkh; and when, in the year of Hej. 87, he arrived at the town of Tiluihan, he urged the inhabitants to embrace the true faith, but they replied, that the advanced guard of Tarah Khan, the Wali of Balkh, would not become the followers of Islam, neither would they. He afterwards bribed them by money, and attacked the guard which was defeated and fled to Bahardairah, where there was a summer palace, surrounded by water in which the men fortified themselves. At that time Atai-bin-Saib, who was the fourth Shaikh in Balkh, and whose name is connected with the hill of Ataboi, was present with the army, and said to Katiba, "This impudent *Gabr* places reliance on the summer house, and wherefore should we not confide in the great God.? Having said so, he whipped his horse, and made him plunge into the water which he passed in safety; and having made his way to the summer house, he threw down its doors. When the men of the guard perceived this they took to flight; but being pursued and taken, they were brought before Katiba and consented to profess the faith of Islam. Succeeding these events Katiba marched for Bokhara, where arriving in the cold season, and hearing that the converts had relapsed into their former idolatry, he again led his troops to Balkh, by way of Cheghanian; which place had submitted to the arms of Katiba, and of which Muttawakkil, the son of Hamran, and seventh Shaikh of Balkh, was made governor. As the people of Turmiz had at this time accepted the true faith, Katiba asked their assistance in taking possession of Balkh and punishing those who had rebelled; and agreeably to his request they accompanied him across the Jihun, and made prisoners the apostates, who were again brought back to Islamism. Not long after, however, they relapsed, and went by way of *Khullum,* and *Seminjan,* to *Iskmish,* where there was a fort which he destroyed; and having made prisoners of the garrison, distributed the booty that was captured among his troops.

The whole of this part of Khorasan as far as the Oxus, was ruled by a Persian satrap, named Mahuiah, who fixed the seat of government at Merv; and the country northward of the Oxus was subject to the Khakan of the Turks. Balkh and the neighbouring countries subsequently became the possession of the several Mohammedan dynasties, known by the name of Soffarides, Samanides, and Ghaznavides, until in A. D. 1221, it was subdued by the Moghul armies of Jenjhiz Khan. Balkh was at this time called the capital of the true faith, and was of such extent, as to contain within the town, and neighbouring villages, twelve hundred places of Mohammedan worship, and many public baths.

As the power of the descendants of Jenjhiz Khan declined, that of Taimur rose into notice, and Balkh became the possession of his family; the members of which ruled it with various degrees of power, until the time of Aurangzeb. Since then it has been alternately in possession of the Persians and Ouzbek Turkomans.

Local Geography.

Balkh, which is now a heap of ruins, exhibits the remains of a few colleges, mosques, and a dilapidated mud wall, to attest the existence of its former greatness. Within the wide circuit of the latter, only a small portion is inhabited; and the account of its former buildings we shall here translate entire from the Persian of our author.

Naobahar. "When the fortunes of the family of Barmek, in the time of Harun-ar Rashid, had been scattered through the kingdoms of the world, one of this race named Fazil bin Yahiya was, in Hej. 176. A. D. 792, made governor of Khorasan; and when at this time he came to Balkh, having assembled the learned and men of consequence in the country, at the gate of Naobahar, he said to them, "Know and be aware, that originally the race of Barmek sprang from Chapa Khan of Balkh, and my great grand-father, Barmek, who was, as well known, of the family of the Sassanides,* was the person who built the Naobahar of Balkh." This temple was the Kaabah of the fire worshippers and their place of adoration. In the Majma-ul-Ghoraib it is related, that the family of Barmek, erected in Balkh, one of the most wonderful structures in the world, to which the people from Hindustan, Chin, and Machin, kings and princes, high and low, from all parts, made pilgrimages; and, as is the custom at the Kaabah, having gone round the building several times, they made large presents there. It is also related that it was an idol temple, which in the time of the Khalif Osman was destroyed."

The name, Naobahar, means the new spring time; and the existence of idols in this temple would indicate that in eastern Persia, an amalgamation of the Magian and Buddhaist, or Brahminical, systems of idolatry had taken place during the reign of the Sassanides. The temple at Multan, called the golden house, and described by Ibn Haukal, would appear to have been constructed on the same principle as the Naobahar of Balkh. It contained an idol, made in the form of a man, to reverence which the people of Sind and Hind made yearly pilgrimages, and those who prayed at the temple, brought with them great riches which they paid in tribute. The idol was seated

* This account is confirmed by the Tarikh Guzidah, quoted in Price's Mohammedan history, which says. "The last circumstance which we are here induced to notice, is the elevation to the Vizzaurut, or office of first minister of state, of Jauffer Barmekky, the Barmecide, which is stated to have taken place under Suliman. Of this illustrious family, it is now discovered that, the ancestors had filled some of the most important stations under the Persian monarchy as far back as the reign of Ardesheir Baubegan. In them also had been vested from distant periods, the hereditary superintendance of the Pyrea or temples of fire, of the Magian superstition."

on a square throne, was crowned with a diadem of gold, and the hands rested on the knees, as usually observed in the images of Buddha. * This temple was destroyed by the lieutenant of Hijaj-bin-Eusuf who invaded Sind during the Khalifat of Walid.

The geographical treatise of Bakoui, written in the 15th century, describing Balkh, says, that this is a great town, and one of the principal ones of Khorasan, built by Manucheher, the son of Iraj, the son of Feridun ; and its inhabitants are known for their vanity. Here was the Naobahar, a vast temple of idols, which was a hundred *guz* long by as many in breadth, and more than a hundred in height. It was under the charge of Barmek ; and the kings of India and China came to worship the idol, and to kiss at the same time, the hand of Barmek. This Barmek ruled in all the country, and one succeeded the other, until the time when Khorasan was taken by the Khalif Osman. The temple was subsequently destroyed by Kais the son of Haitham.

Gates and Bazars. Our author tells us that the Asmanians, according to Abu Ishak, called the city of Balkh, the city of blood, because in his time it had been more than twenty times destroyed during the religious crusades which had been undertaken against it.

"This city had four doors, one on the east, one on the west, and two others on the north, and south; and by whatever door you entered, there was a bazar filled with all manner of delicious meats, towards each of which ran all the streets of the city. The western gate was called the gate of Yahiah; the southern that of Naobahar ; the eastern the gate of Hinduwan; and the fourth had no name.

" The Majma-ul-Gharaib, which was compiled in the time of Abdullah Khan, son of Sekunder Khan, the son of Jani Beg, says, regarding Balkh,

* Mr. Prinsep has satisfactorily established the transition of the Mithraic, or Indo-Scythian coins, to the Hindu or Kanaoj series; and has shown that the Indo-Sassanian type of coins, indicates that the religion of Bactria was corrupted by the admixture of Buddhaism, or Hinduism, as has been just asserted on Mohammedan authority. In his journal, for April 1837 , " we now arrive, " says he " at a class of coins of considerable interest, as well to the history of India, as to the science of numismatics; for the gradual manner in which the nature of their device has been developed, is as much a matter of curiosity, as the unexpected conclusion to which they lead respecting the immediate prevalence of the same Sassanian (or ignicolist) rule in Upper India, while the foregoing coins only prove the mixture of Hinduism with the religion of Bactria. " The Mithraic admixture of Buddhaism, which seems to have prevailed sometime after the æra of the Sassanides, is also denoted by the lambent flame observed on the image of Buddha, found at Kabul, near the village of *Beni-hissar*, and depicted in his journal for September 1834. We also find that flame is depicted on the shoulders of the figures on those coins bearing the Zend word *Athro*, signifying the igneous essence of the sun; and we observe it on one of the Dahgops at Ajanta, in a niche of which there is a standing figure of Buddha.

that the fort which is now inhabited and full of people is known as the fort of Hinduwan, which Abu Muslim Maraazi first peopled; and it appears that the author, when speaking of the fort of Hinduwan, alludes to that which is within the city, for afterwards he tells us, that in Hej. 765, Amir Husain Gurkan having repaired its buildings, the inhabitants took possession of that which was the old citadel. Afterwards when Amir Taimur, in Hej. 770, besieged the city, he put Amir Husain to death and destroyed the old fortress, removing at the same time the inhabitants to a new one. It is also said, that in Hej. 945, A. D. 1538, Kaitan Karah, Sultan of the Usbeks, built another fortress, in the neighbourhood of that of Hinduwan, which the people call Shir Haji, and may be that part of the wall within the city, which fortified with bastions is still visible, and which in the time of Firdaos Makani, (Akbar) was in good repair, but is now in ruins."

Mosques. Besides these buildings, there are twenty-nine mosques which are yet frequented; and of this number there are three small ones, viz. the Khankah of Hazrat Mulvi Rum, at the gate of Khaoja Akashah, of which the stone Mehrab is still in existence; the Khankah of Hazrat Mir Kalil, which is on the right of the road to the gate of Shutir Khwar; and thirdly the Khankah of Hazrat Sofi Khaoja. Most of them are Friday Mosques: and the remains of other buildings still visible are two colleges, four baths, and one stone reservoir.

Our author in addition to the above information regarding Balkh, gives a detailed account of the tombs of Mohammedan saints and men of note; but as such would be of little interest to the European reader, we must here, in conclusion, express our obligation to Captain Burnes for what he has enabled us to supply.

MEETINGS OF THE SOCIETY.

June, 21st. At an extraordinary meeting, held in the Society's room Town hall. Rear Admiral Sir Charles Malcolm, President, in the Chair.

Reverend George Pigott; Captain W. C. Harris; Dr. R. H. Kennedy; Lieutenant Robertson; Joseph Glen, Esq.; Colonel J. G. Griffiths, were elected members.

Read a Letter from the Secretary to Government, presenting A Report on the River Indus.* By A. C. Gordon, Esq., Assistant Surgeon on Deputation, &c. to Bombay.

A Letter from Mr. Willoughby, presenting A Report on the Traffic in Slaves carried on at Massowah. By A. W. Nott, Esq., Acting Commander, I. N.

* Printed in the present number.

August, 2d. Rear Admiral Sir Charles Malcolm, president, in the Chair.

Lieutenant J. G. Forbes; Captain R. Oliver, R. N.; G. Giberne, Esq.; Dr. C. Morehead, were elected members.

Read a Letter from the Secretary to Government, presenting on the part of Government, a printed copy of a Report, by Dr. P. B. Lord, of a visit to the plain of Koh i Damun, the mining district of Ghorbund, and the pass of Hindú Kúsh; with a few general observations respecting the structure and conformation of the country from the Indus to Cabul.

A Letter from Acting Chief Secretary to Government, presenting A Report on the Hill Fort of Pawaghur, drawn up by Assistant Surgeon F. S. Arnott.

Read a Letter from Captain A. Burnes, addressed to the Secretary, giving the following summary of the principal geographical labors of his Mission to Cabul.

Peshawer, May 26, 1838.

"You ask me to give you an account of our proceedings: I wish I had time; but here is a sketch, in which modesty need not hold my pen, as I have only acted as doorkeeper, sending forth the officers committed to me in every direction.

"We left Bombay in the end of 1836, and were engaged on the Indus till July 1837. Lieutenant Wood of course, undertook the examination and survey of the river as his province, Lieutenant Leech, the land on either side, and Dr. Lord collected and delineated the fishes and animals, and has sent a most interesting memoir on the plain of the Indus, which contains many more particulars than its title * indicates. For myself I did what I could to improve our knowledge of the commerce and political state of these countries, but I have been a poor contributor to Geography.

"To finish the Indus, we all navigated it to Kala Bagh; here the Mission disembarked, as the river above this place to Attock is not navigable for four months during the swell. Lieutenant Wood, however, ascended to Muckud, twenty-eight miles above Kala Bagh, but the river had risen in some places sixty-five feet. He therefore proceeded to Attock by land, and descended to Kala Bagh.

"At Attock we sent a boat up to Peshawer, and in returning from Cabul to this we all embarked on rafts at Julalabad and descended to Peshawer, so that Lieutenant Wood has actually navigated from within eighty or ninety miles of Cabul to the ocean.

"We set out from Peshawer for Cabul in September last, and passed through the grand defile of Khyber, which Lieutenant Leech has minutely delineated, while Lieutenant Wood has given a map of, and a paper on, the valley of the river of Cabul. In October we all proceeded to Koh i Damun, and Lord and Leech ascended the great pass of Hindú Kúsh to its summit.

"We had not been long at Cabul before the Chief of Kundúz was found to be in want of a Surgeon to cure his brother's eyes, and this same brother

* Medical memoir on the plain of the Indus.

was preparing to come to Cabul. Dr. Lord, however, agreed to attend him at Kundúz. Lieutenant Wood joined him, taking all his instruments, and they passed into Tartary having encountered a terrific snow storm, in attempting the pass of Saranlung, which drove back the whole party. An Elchee of Dost Mohamed Khan's, who proceeded, was frozen to death, and our party had consequently a narrow escape. Wood and Lord then followed the Bamian road, and reached Kundúz, but by a different route from my former one. That much feared personage Moorad Beg was very kind to them, and Dr. Lord turned his presence to such account, that Lieutenant Wood had permission to go any where. He set out forthwith for the far famed Budukhshan, passed right through it, and traced the Koksah river up to its very source, near the country of the Siahposh Kaffirs. This was accomplished in winter: he then turned north, and, glorious trophy of perseverance, soon found himself among the Khirghizzes of Pameer, and standing at the source of the Oxus, which issues from a lake in Pameer at an elevation nearly as great as that of Mont Blanc! From this he came back by Wakhan to Kundúz, and then examined the lower Oxus to near the Longitude of Kundúz. Dr. Lord all this time was conciliating the Meer of Kundúz. When the time for returning arrived, they effected this by the Punjsheer pass of Hindú Kúsh under the protection of a holy man, and by an entirely new route; so that these mountains have been crossed and recrossed.

"A month after these Officers set out for Túrkistan, an opportunity occurred for sending Lieutenant Leech to Kandahar. He remained there till this month, and is to travel by the Kojeh Amran mountains, and the defile of Bolan, to Shikarpoor.

"At Cabul I looked around me, but a stationary man cannot contribute much to geography. I have, however, written supplementary papers to all my former ones.

"We left Cabul in the end of April, and the last of our party reached this ten days ago.

"Lieutenant Wood and all of us entertain a very high opinion of Macartney's labours. His complete memoir was never published, as Mr. Elphinstone states at the end of his book: get it applied for, and publish it in justice to Macartney and for the benefit of us all.

"Lieutenant Wood states that he has been very much struck with the correctness of Marco Polo; and Wood is the first who has trodden on the steps of the ill-used Venetian."

Read a Letter from Dr. Frederick Forbes, dated Bussorah, 3rd June, 1837, forwarding a paper entitled "Some account of the Western portion of Márwár, commonly called Mullaní."*

The Secretary laid before the meeting a "Translation of an account of the Kattees, taken from the mouths of their own Genealogists. By James Erskine Esq.,"

* Printed in the present number.

DONATIONS TO THE LIBRARY.

A Persian work descriptive of the celebrated "Mother of cities," Balkh; presented by Captain A. Burnes.

Noticias Para a Historia e Geografia das Nacoes Ultramarinas, five vols. Memorias Da Academia R. Das Sciencias De Lisboa, two vols. Presented by Le Conseiller De Macedo.

The Trevandrum Almanac for 1838. presented by J. Caldecott, Esq.

Expedition into S. Africa, by Captain W. C. Harris, presented by the Author, through Dr. J. Burnes, K. H.

Rear Admiral Sir Charles Malcolm announced his intention to resign at the present meeting the office of President, in consequence of his approaching departure.

It was then proposed by Dr. Bird, seconded by the Secretary, and carried, that the members of the Committee be requested to hold a meeting, for the purpose of considering the most suitable manner of testifying the Society's sense of Sir Charles Malcolm's services to the Institution, during the period he has presided over it. The proposal of the Committee to be submitted, for adoption to the Society at an extraordinary meeting, to be summoned for that purpose.

August 13th. An extraordinary meeting held for the purpose of considering the address to Rear Admiral Sir Charles Malcolm, recommended by the Committee, on the occasion of his resigning the Chair of this Society.

Present. Colonel T. Dickinson, Vice President in the Chair. Captain Daniel Ross; Colonel D. Barr; Captain R. Oliver, R. N.; Captain J. Bonamy; Dr. C. Morehead; R. L. Leckie, Esq., Lieutenant J. G. Forbes; R. Smith, Esq.; A. B. Orlebar, Esq.; H. W. Morris, Esq.; C. McLeod, Esq.; Dr. J. Burnes; J. Bird, Esq.; Lieutenant G. Fulljames; J. Sindry, Esq.; John Graham, Esq.; J. F. Heddle, Esq.; and Dr. J. Glen.

Dr. Bird proceeded to read the address as follows:—

To

Rear Admiral Sir Charles Malcolm,

Late President of the Geographical Society,

Sir, Bombay.

Having received intimation of your intended departure for England, and consequent resignation of your office as our President, we, the Committee and members of the Geographical Society of Bombay, cannot permit you to quit the shores of India without expressing our obligations for the warm interest you have invariably taken in the success of an Institution, advocated by your distinguished brother, and which, under the auspices of subsequent Governments, and your own zealous and efficient support, has obtained a degree of credit, both here and at home, honorable alike to you, and the members of that service over whom you have presided with such ad-

vantage to this Society. Placed so favorably as are the Civil Service, the Military and Naval Officers of India, to improve and extend the science of geography, it was imperative on us for the credit of our nation, that, with such fields of inquiry as are accessible to us on every side, we should not neglect opportunities of gaining information, or exhibit less activity in research than our countrymen at home. In this path of emulation you have given us such cordial assistance, by so calling forth the energies and valuable contributions of officers in the Indian Navy, and those of your Civil, Military and Commercial acquaintances, as to deserve our warmest thanks and especial regard.

All interested in the advancement of oriental navigation and commerce, must feel grateful that the officers under your command, and by your direction, have honorably distinguished themselves in their surveys of the Persian Gulf, Red Sea, Southern Coast of Arabia, the Maldives, mouths of the Indus, the Chagos Archipelago, with the bank of Saha de Malha, part of the east coast of Africa, and finally the Gulf of Manaar and Palks Bay, not yet completed.

In these undertakings you have amply fulfilled the promise, made in 1831 when you became our President, that you would use your utmost endeavours to secure the success of the Society and promote its objects. But your efforts to support us have not been confined to the Naval service, as you have never failed to represent the claims of the Society to the patronage of persons holding high situations in this country, and powerful to give us aid. Of these we must mention your successful applications to Lord Clare, to Lord Auckland, and to our own late and respected Patron, Sir Robert Grant, whose interest in this, as in all other useful institutions, was evinced by the numerous and most important benefits which his Government conferred on us.

To mark, therefore, how much the Institution, which has now attained a healthy maturity, owes to your aid, we request you will do us the honor of accepting the situation of our Honorary President, and that, on your arrival in England, you will permit your portrait to be taken, that it may be hung up in the rooms of the Society, as a memorial of our being greatly indebted to you.

With warmest wishes for your future welfare,
We remain &c. &c. &c.

It was proposed by Colonel Barr, seconded by Colonel Dickinson and unanimously agreed,

1*st*. That the address be adopted, and presented to Sir Charles Malcolm by a deputation consisting of Captain Ross, James Bird, Esq. and the Secretary.

2*nd*. That a subscription be opened among the members of the Society to defray the expense of Sir Charles Malcolm's portrait.

3*rd*. That the thanks of the Society are due to James Bird, Esq. for the trouble he has taken in drawing up the address.

It was proposed by Dr. Burnes, seconded by the Secretary, and unanimously agreed,

That Captain Daniel Ross, F. R. S. be elected President of the Society, vice Rear Admiral Sir Charles Malcolm resigned.

Captain Ross having returned thanks and accepted office; the following letter from Captain W. C. Harris, of the Engineers was submitted to the Society, along with a copy of his Expedition into South Africa recently published.

To

Dr. J. Burnes K. H.

Belgaum, August 1st, 1838.

Sir,

I do myself the honor of requesting that you will lay before the Geographical Society of Bombay the accompanying Narrative of my recent expedition into the interior of Southern Africa: I have already had the pleasure of directing a copy of it to be forwarded to the Royal Geographical Society of London.

My journey from the Cape Colony through the territories of the Chief Moselekatse to the Tropic, in 29°. east longitude, and my subsequent return across the head of the Vaal river by an unexplored route, through the scene of that prince's hostilities against the emigrant farmers, to the colony, being distinctly traced on my map, a copy of which, you are aware I had also the honor of forwarding to the Secretary of the Royal Geographical Society, from Cape Town in October last, it would be a needless trespass on the Bombay Society's time were I here to enlarge on the subject; I shall therefore simply state that the map includes a section of Southern Africa, hitherto either imperfectly described or entirely unknown, and was compiled during my expedition from personal observation, and from authentic information afforded by missionaries and intelligent traders, upon whose accuracy I could rely.

I beg, however, particularly to solicit the attention of the Society, to the fact of my having penetrated to a spot which was described as being not more than six weeks or two months journey from that great inland lake the actual existence of which, between the Equator and the Tropic of Capricorn, was first satisfactorily established by Dr. Smith's expedition in 1835; and that every circumstance conspiring to favor the successful continuation of my journey, I was only deterred from making the attempt to reach that remarkable point in the desert, towards which geographical attention has been so long directed, by the fear of exceeding the limits of my furlough from India.

For reasons of his own, which will readily be understood from a perusal of my narrative, it will be seen that Moselekatse was particularly anxious that I should proceed to the northward, instead of returning by the Vaal river; and to that end volunteered me every assistance. My oxen were in the finest condition, and the recent heavy rains having filled the pools in the desert upon which my supply of water must entirely have depended, it was with no common feeling of disappointment and regret that I found myself compelled to retrace my steps at a moment when a prize of such value was apparently within my grasp.

Feeling an irresistible desire to extend my acquaintance with Africa, and still further to assist in filling up the chasm which is yet to be supplied in her Geography, and having already upon my private means, without any previous experience in African travelling, and at a most unfavorable conjuncture, safely accomplished a long and perilous journey among savage tribes, I now venture to make through the Bombay Society an offer of my services to the Royal Geographical Society; and being fully confident that unrestricted by time, with a due regard to the seasons, aided by the knowledge I have already acquired, I should experience little difficulty in penetrating to the Lake in question. I beg to volunteer to make the attempt, and earnestly to solicit the support and recommendation of the Society here, to which I have the honor to belong, in favor of the object which I have in view. Coming from the Royal Geographical Society, there can, I think, be but little doubt, that an application for my services for such a purpose would be met by the Hon'ble the Court of Directors with their accustomed and well known liberality as a public body, and with a spirit not likely to prove injurious to my personal interests.

In conclusion, allow me to say, that I am ready to proceed upon this expedition at any time that permission shall be obtained; but, as it is highly advisable if not indispensable, that a second officer should be of the party; and as there would obviously be little or no prospect of immediately finding at the Cape one combining the inclination and necessary qualifications, I beg to submit that in the event of my offer being favorably received, the Society should recommend permission for a similar purpose to be granted to Lieutenant George Fulljames of this establishment, an officer every way qualified for the undertaking, equally zealous and enthusiastic in the cause with myself—who has volunteered, and is ready to accompany me.

I have, &c. &c.

(Signed) W. C. Harris,
Captain, Engineers.

Resolved that the letter now read be submitted to the Committee of Management, for their consideration.

References to the Arabic map of Mawara-an-Nahr.*

1 River of Harriat, or Badakshan
2 Ditto of Wakhsh, or Wakhan, to which is joined the river of Yunan called Rum-Malik.
3 Ditto of Farghi, or the Surkha-ab
4 Ditto of Andenjaragh, or the river of Hissar.
5 Ditto the Wakhshab, or river of Toupalak.
6 Rukhshab.
7 Anderab.
8 Bashalahak.
9 Tokhairistan.
10 Afra.
11 Bamian.
12 Kah.
13 Madir.
14 Balkh.
15 Khullum.
16 Seminjan.
17 Taikan, or Talkan.
18 Laram.
19 The river of Herat.
20 Herat.
21 Ghaur.
22 The mountains of Ghaur.
23 The river Hirmand.
24 Zarinj, or Drangiana.
25 The deserts of Sistan.
26 The Sea of Zarrah or the Aria Palus.
27 Farah.
28 The deserts between Fars and Khorasan, or those of Karmania.
29 Turmiz.
30 Khwarizm, or Chorasmia.
31 The Sea of Khwarizm, or the Aral.
32 The desert between the country of Khizr, or Mazenderan and the Oxus.
33 Nisa.
34 Abiward.
35 Maihmunah.
36 Naishapur.
37 Siraks.
38 Basan.
39 Farab.
40 Talikan.
41 The confines of Gurkan, or Hyrcania.
42 Margan, or Margiana.
43 Desert of Khwarizm.
44 The river Jihun, or Oxus.
45 The confines of India.
46 Merv.

* The names of those places only are given here, which serve to illustrate Dr. Bird's paper; the rest are omitted, as the map will be published complete, with the collection of Arabic maps, belonging to the work *Masalik wá Moomalik*, from which it is taken.

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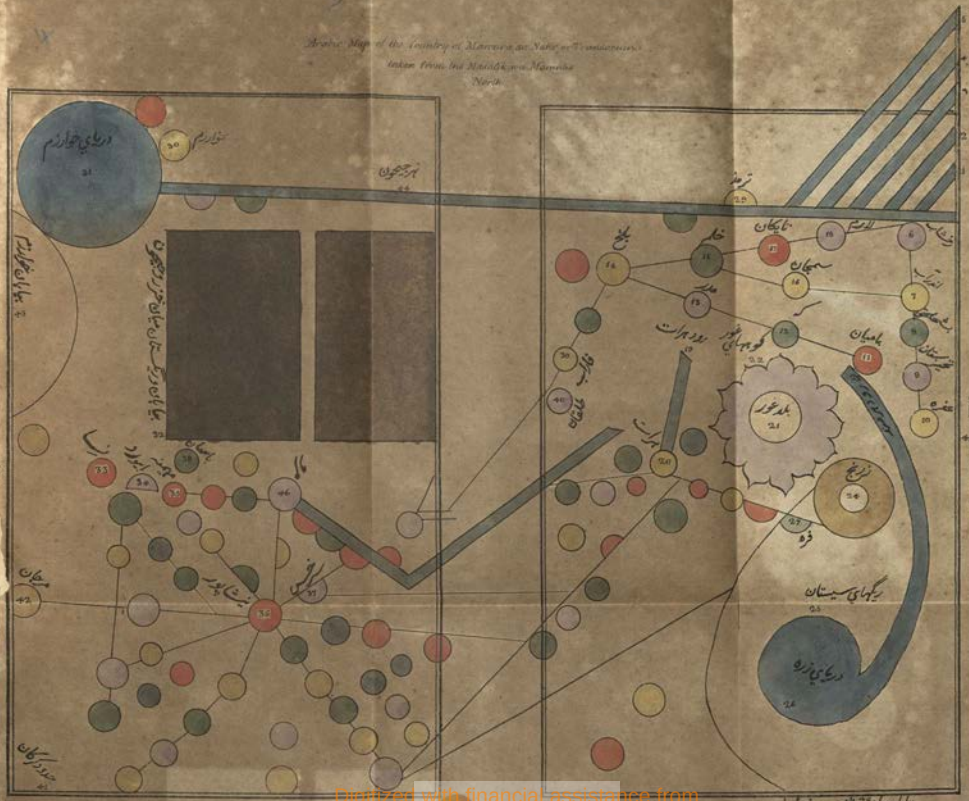

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